AMERICAN BEGINNINGS IN EUROPE

GORDY

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AMERICAN BEGINNINGS IN EUROPE

BY THE SAME AUTHOR

AMERICAN BEGINNINGS IN EUROPE
LEADERS IN MAKING AMERICA
HISTORY OF THE UNITED STATES
THE CAUSES AND MEANING OF THE WORLD WAR
OUR PATRIOTS
ABRAHAM LINCOLN
STORIES OF LATER AMERICAN HISTORY
STORIES OF EARLY AMERICAN HISTORY
ELEMENTARY HISTORY OF THE UNITED STATES
COLONIAL DAYS
STORIES OF AMERICAN EXPLORERS
AMERICAN LEADERS AND HEROES

AMERICAN BEGINNINGS IN EUROPE

BY

WILBUR FISK GORDY

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PREFACE

MANY things that we take for granted in our lives today are the outcome of the experience of men and women for many thousand years. A breakfast, for instance, of grapefruit from the tropics, cereal from the wheat-fields of the West, coffee from Brazil, and sugar from Cuba, represents not only delicious and palatable food, but makes us think of harvest reapers, railway systems, ocean-going ships, warehouses, commission merchants, telephones, telegraphs, the radio, and many diversified forms of labor.

How has it all come about, this modern life, so full of comfort, with so many inventions and so much that is artistic and beautiful? That is the story of civilization.

It is the purpose of this book to tell something of that story by tracing it back to its beginning and searching for those first discoveries and inventions which were made by our early ancestors in the earnest business of living.

Unknown thousands of years passed before men learned to live in a civilized way. Then in the valley of the Nile and the valley of the Tigris and Euphrates they began to make written records and to develop the earliest civilization of our race. More centuries went by before the civilization of Egypt and Babylonia became the heritage of the Greeks, who with wonderful additions of their own passed

it on to their conquerors the Romans. After the glory of Rome and the almost total eclipse of the Dark Ages, the new birth of civilization, in forms of art, literature, and science, was the bridge over which Europe passed into modern life.

Largely through pictures, descriptions, and illustrative incidents we have tried to tell in outline this fascinating story of human progress in order to give impressions of how and when many of our ideas, arts, discoveries, and inventions had their origin. In every chapter of this book, wherever there was an opportunity, we have connected the past with the present, so that the learner would be certain to understand when and where began much that we value for its use or beauty. We have also laid much stress upon the historic growth of the democratic spirit through many centuries down to our own times.

In tracing the vital connection between the present and the past, we believe our maps and illustrations strongly supplement the text. We call special attention to the development group-pictures, as they appear on pages 28–29, 129, 160–161, 184–185, 212–213, 236–237, 282–283, 314–315, and 318–319. It is the purpose of the paragraphs which stand at the beginning of the main divisions of the book, to arouse curiosity and to prepare the pupil for what follows. Most helpful, we believe, will be the Suggestions and Problems at the end of each chapter. We are confident that these will prove useful classroom aids, for they will

stimulate interest in the text, lead to clear thinking about what the text tells, and help the pupil to understand our heritage from the past. If the American schoolboy and schoolgirl learn, even in outline, the wonderful story of human progress in its relation to American life and thought, the history of our country will have for them a deeper and broader meaning than would otherwise be possible.

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AMERICAN BEGINNINGS IN EUROPE

No country has a history which starts with its discovery or at its boundaries. For the real beginnings of any people we must go back to the beginnings of all peoples. From the tombs of Egypt and the sands of Mesopotamia men are now unearthing the records of civilizations so ancient that by comparison we think of the recovered wonders of Carthage as almost modern. But all that we shall learn from the glyphs of Ur, the tombs of the Pharaohs, and the monuments of Crete and Carthage is part of our own history, illumination for our to-days, guide-posts on the way to our to-morrows. All the past lives in the present. All the works and thoughts of those who have gone before have left their mark on what we think and do.

From the Address of the President of the United States at the Norwegian Centennial Celebration, St. Paul, Minn., June 8, 1925.

AMERICAN BEGINNINGS IN EUROPE

CHAPTER I

WE ARE THE HEIRS TO ALL THE AGES

What travellers find in the Old World.

HAVE you ever asked yourself this question: Why do so many people like to visit the older countries across the seas? It is because they find in England, in France, in Germany, in Italy, in Greece, and in Egypt many things that were made by people of long ago, such as the pyramids, temples, castles, and cathedrals, in which people lived and worshipped and buried their dead. It is because in those countries can be found beautiful pictures and sculptures, letters, diaries, and books, all telling of the people who lived in this world long before we were born.

We can all take a journey into the past.

We do not need to travel in foreign lands, however, to learn of these earlier people. There are thousands of stories and descriptions of them and their work. Almost every year something old is uncovered among ancient ruins that stirs the imagination of people all over the world. Maybe it is a shrine or a temple in Palestine, or a ruined city of 6,000 years ago buried in the sands of the Euphrates valley. Or perhaps it is a king's tomb that has been found in

the Valley of Kings at Luxor on the Nile. In these tombs are found beautiful furniture, splendid vases, rare pieces of work in ivory and ebony, chariots, implements of war, and other things that tell of what was going on in those far-off times. As we look at the pictures we can imagine what life was in ancient Egypt long before men ever thought of coming to America.

Our forefathers brought Old World ways of living with them.

We Americans must not think that the life of our people began with the discovery of America or with the settlement at Jamestown or with the landing of the Pilgrims at Plymouth Rock. We must not forget that those forefathers came from countries across the Atlantic that were many thousand years old, and that they brought with them ideas of government, religious beliefs, ways of living, and a language that had grown up in Europe through many centuries.

Our heritage: From savage days to civilized man.

It is interesting to know about these earlier people; what it meant to learn to talk to each other; how they got their food and prepared it for eating; what the discovery and use of fire did for them; how they built houses in which to live; how they clothed themselves; how they tamed the wild animals and made them their servants; how in later times they began to live together in groups and nations; how these groups built great kingdoms and empires and then, strange to say, through terrible wars

destroyed almost all that had been done; how the common people struggled forward from the conditions of slaves and serfs to free men; how learning, expressed in wonderful books, art in splendid pictures and sculptures, and the Christian religion in beautiful churches and cathedrals, came into being. These things we shall learn as we come to know about these ancestors of ours. We shall call these things that have come down to us our heritage. Perhaps we shall find, in reading what follows, riches we have never appreciated before.

Suggestions and Problems

1. We often read of some one who has lived for 100 years or more. Who is the oldest person you know? How far back can you remember? If historic time began 6,000 years ago, what fraction of historic time would a man 100 years old have lived?
2. Measure off 600 inches of bright-colored string and stretch it across the front and side of the room at the top of the blackboard. Make it secure with tacks. Let the right end of the string represent present time. Let the left end represent the beginning of historic time. Allow an inch on the string for every ten years. By means of a tape or ruler locate the dates on the string for the birth of Christ and the discovery of America. You will want to place other important dates on this scale from time to time. For convenience let us call this our "string-book."
3. Try your hand at making a scale on the blackboard, allowing 100 years to each inch, and place important events on your scale.
4. How do you reckon time before the birth of Christ and since that time? The abbreviation B. C. means "Before Christ," and A. D. stands for "Anno Domini," Latin for "In the Year of Our Lord," meaning since Christ was born. What would be the date of 1,000 years ago? Of 3,000 years ago? How long would the string (in Problem 2) have to be to mark off 500,000 years?

A famous scholar once said that the greatest stretch of the imagination took place when early man invented the bow and arrow. He mentioned several other early inventions and discoveries, such as the use of fire, the making of pottery, and the taming of animals, and said: "These are more important to our lives than all modern inventions."

When we think of the steam-engine and the railroad, the telegraph and the telephone, the automobile and the airplane, and how useful they are to us, we begin to wonder whether the statements we have just read can be true. To aid our thinking, we may go back in imagination to our early ancestors and see how these inventions of theirs are helping us to-day.

CHAPTER II

THE EARLIEST MEN AND WHAT THEY GAVE TO THE WORLD

The story of the earliest men is told in relics, not in written history.

Some of you boys and girls may have picked up stone arrow-heads or stone hatchets in the fields near your homes. These are weapons once used by Indian hunters and warriors, and they tell us much about the Indian life of long ago. In the same way relics, found in various countries of Europe, Asia, and Africa, reveal the earlier life of those countries. Bones of human beings and of animals have been discovered in caves, in rock ledges, in rubbish heaps, and in river sand many feet below the surface of the ground. On the walls of the caves, drawings and paintings also have been found and examined. It is likely that the first weapons man used were wooden sticks or clubs. Nothing remains of these; but tools and crude weapons of stone are found. All such relics tell much about the life of those early men.

The prehistoric period is the time before man learned to make records in writing.

It was only about six or seven thousand years ago that man began to make written records. That was the beginning of the historic period. The long stretch of time before writing began is called prehistoric, *pre* meaning before. The prehistoric period may be divided

into three ages, which we call the Earliest Stone Age, the Old Stone Age, and the New Stone Age.

Our early ancestors had to live under hard conditions, but with certain advantages.

It is not easy to imagine the hard life of our early ancestors. They were rude savages, and in their ways of living were much like the wild beasts. But on the long, slow, upward road from savagery, primitive man had three marked advantages: (1) He had a brain with which he could think and cunningly plan; (2) he had a hand with which he could make tools, weapons, and utensils; and (3) most important of all, he had vocal organs with which he could speak and tell others what he thought and felt.

The men of the Earliest Stone Age had as tools and weapons rough fragments of natural stone.

The first men belonged to the Earliest Stone Age. They were without fire, shelter, or clothing; and they had no tools or weapons except the rough fragments of stone which they picked up in the forests or on the river-banks. These stones were without handles and have been called fist hatchets. Crude as they were, they could be used as hatchets and as hammers for breaking and for crushing, and as weapons in fights with wild animals. Such hatchets have been found in England, France, and Belgium.

Thousands of years passed before primitive man in Europe made much change in his ways of living. We may believe that he tried to make a better tool and weapon of his hatchet, and probably had weapons and tools of wood. Then a change

came which had a great effect upon his life. He saw that the climate was losing its tropical warmth because ice in great masses was creeping down from the north. He saw, also, that many of the animals he had known were leaving their forest

The Rough Fragments of Stone, Some with Crude Wooden Handles, Used as Weapons by the Men of the Earliest Stone Age.

home. They were going south to escape the cold. He remained where he was, and since he had no tools to build a shelter, he sought protection in limestone caves. Here he and his descendants, whom we know as Cavemen, continued to make their homes for several hundred thousand years, or during the Old Stone Age.

The Cavemen became skilful in making tools of chipped flint.

These Cavemen left in the caverns of France, Spain, and Italy many tools and weapons which they had invented. From these relics we learn that while the men of

that age were hunters, they also were craftsmen. They learned to chip off flint and make tools such as knives and chisels. With these they could shape the ivory from the great beast called the mammoth and the horn from the reindeer into needles and pins; now they could fasten together the skins of animals for clothing. Then they made

Drawings Found in Caverns in Spain Showing the Art of the Caveman.

spoons and ladles of bone and ivory. All of these things helped them to supply their daily needs.

The Cavemen also showed great skill in drawing and painting.

It is a great surprise, however, to find that the Cavemen did not give all their time to the needs of food, clothing, and shelter. They knew something of art. Drawings and paintings of bison, deer, wild horses, and other animals, have been found in great numbers in caverns in northern Spain and southern France. Sometimes the pictures were carved into the walls. Even now the drawings and paintings of these early artists are very lifelike.

One of the first great inventions was the bow and arrow.

The Caveman also invented the bow and arrow. This new weapon was one of early man's first great inventions. It gave him mastery over animal life. With a strong bow and with an arrow tipped with a sharp-pointed stone he could protect himself much better than before. He no longer feared the beasts; he hunted them, for he was able to kill them at a distance without risking his life in hand-to-hand fights. Somewhat like the arrow was a barbed ivory spear with a long wooden shaft. The Caveman learned to hurl it with much skill at the wild beast he was hunting or the human enemy he was fighting. Now the Caveman could get plenty of meat for food and skins for clothing.

The discovery and use of fire started man toward civilized ways.

Layers of ashes and charcoal found in the caves many feet below the surface of the earth show that the cave-dwellers used fire. It would be of interest to know how the making and use of fire came to be discovered, for this discovery was a great stride forward in the business of living. Perhaps the Caveman's knowledge came from the forest-fires kindled by lightning. He found he could keep the fire burning by putting sticks of wood on the blaze; and later he learned how to make a fire by rubbing two sticks together until the sparks would make the dry wood burst into flame.

Fire made life much easier for primitive men. It protected

From the mural painting by Fernand Cormon in the Muséum d'Histoire Naturelle, Paris.

Ancient Fishermen.

them against the cold and it gave them better food. The men of the Old Stone Age ate berries, nuts, seeds, roots, and herbs. They ate birds' eggs and the raw meat of animals they killed by hunting. When they found out how to make and use fire, they learned to cook food in various ways. Wherever the fire was made, there the family came together to keep warm, to eat, and to sleep. Hence the home came to centre around the fire, and fire became a great civilizing influence in the life of early man.

Men of the New Stone Age learned how to polish tools, to make pottery, to spin, and to weave.

When the ice withdrew northward again, not later, perhaps, than 10,000 B. C., the climate of Europe became what it is now. This period is known as the New Stone Age. Many new inventions and improvements in ways of living took place in this period. Our ancestors began to polish their flint tools and weapons and give them a sharper edge. They invented pottery. One of the earliest ways of cooking was to

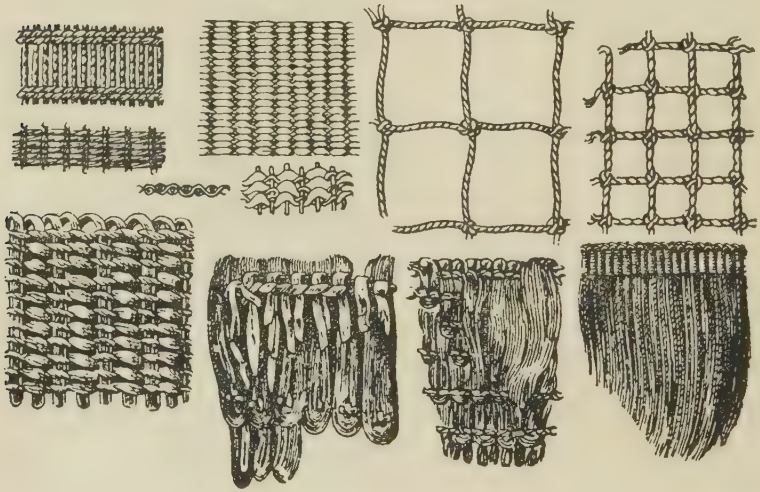
drop hot stones into water, which had been put into a hole in the ground lined with clay. In this way it was found that heat hardened the clay, and the making of pottery began. Then followed the fashioning of jars, bowls, dishes, cooking-vessels, and many kinds of household utensils. Quite as useful as pottery-making were the arts of spinning and weaving, which the women of the New Stone Age learned.

Pottery Made by Men of the New Stone Age and Buried in Their Graves.

The earliest men had no shelter; they had to sleep on the ground when darkness overtook them. How long it was before they learned to provide shelter by drawing together boughs and branches of trees and to put up tents by stretching dried skins of animals over poles stuck in the ground, we do not know. We do know that when the men of the New Stone Age drilled a hole through the polished axe of stone and put in a wooden handle they were able to cut down trees and build houses of wood and provide much better shelter.

The taming of animals and the cultivation of plants, grains, and vegetables changed the life of man.

When the men of the New Stone Age began to tame wild animals another long stride was taken toward our ways of living. Think what our life would be without horses, cows, sheep,



Weaving and Plaiting Done by the Women of the New Stone Age.

and dogs, that have done so much to help man in his living and working! The cow was used for her milk and meat; her hide could be used for clothing, her horns for tools and weapons. Sheep supplied another food; their wool could be made into clothing. The horse and the camel were used to carry man and his goods from place to place. These animals, so familiar to us, were all running wild until man tamed them for his use.

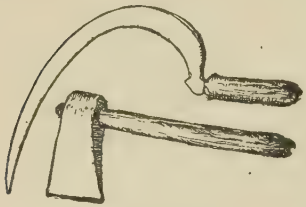
The taming of animals brought about marked changes in the way man lived and worked. Having domestic animals, he was more certain of a supply of meat than when he had to secure it entirely by hunting. He had also learned to cultivate plants, grains, and vegetables. This knowledge was a wonderful help in getting the food he needed. He then became a herdsman and shepherd, with herds of cattle, sheep, and goats, and last he became a tiller of the soil.

As clans or tribes men began to live in permanent homes.

So in his long, upward struggle he reached the stage where he was ready for a settled life in a permanent home. He also learned some useful lessons about living and working with his fellows. He had made some advance in living with others, in groups or clans. The members were all related — brothers, sisters, cousins, aunts — with a common ancestor, the clan mother. In course of time the father was regarded as the common ancestor, but the character of the clan remained the same.

The clan had entire control of its members. It decided where each should live, what he should wear, whom he should marry, who his friends should be, and, in a word, just about all that he should do. In return it protected him from his enemies, and was in every other way ready to give him a helping hand. In course of time clans became parts of much larger groups called tribes, the formation of which brought nearer the making of such groups of people as we have in cities, states, and empires.

Primitive man lived in a world of mysteries. To primitive man every object was a thing of wonder and mystery. He saw the sun shine by day and the moon by night. He saw the lightning flash in the sky; he heard the roll of the thunder as the black clouds poured their floods over the earth. He could not understand what it all meant, but he believed that the sun and the moon, clouds and storms, mountains and winds, all thought and felt and willed just like human beings. He believed that if any of these should become angry with him, they would do him harm. He wished, therefore, to gain their friendship and good-will by worshipping them.



Primitive Tools.

Our heritage from primitive man. From what we have read in this chapter we can see how very important these early discoveries and inventions were. Without them man could never have risen from savagery to civilized ways of living. Try to imagine life without fire, without cultivated plants and domesticated animals. How could we live and do the necessary work without the many tools and machines that have grown out of the simple crude tools of the past? The more we think about these gifts from early man, the more we realize their value to us.

Suggestions and Problems

1. The class-book. Each pupil, with the counsel of the teacher, should work out his own idea of a class-book. This may be a note-book and scrap-book combined. You can use it for pictures and short explanations of them in five or six lines; for stories and reports you will write on special subjects; for maps and pictures you yourself may draw. Loose-leaf books with covers of your own design can be made very interesting and attractive.
2. Show how early men, out of such materials as they had, provided for food, clothing, and shelter. The boys can make tools and weapons and show their use, while the girls can show cooking, sewing, and weaving by early methods.
3. Is it true that these early discoveries and inventions are more important in helping people to make a living than our more modern ones? Think carefully of this. To what extent is your life dependent upon the things which early men discovered? Be prepared to talk on this subject, or write a page about it.
4. Make a list of leading discoveries or inventions in use and put dates after each. What do these dates tell you about man's progress in the last 150 years?
5. Talk with some one whose memory extends back fifty years. Make notes on this conversation so that you can talk to the class on the topic "Fifty Years Ago."

We now come to that stage in man's progress called the dawn of history. To find out something about the people of those days we will go first to the valleys of the Nile and of the Tigris and Euphrates Rivers. These valleys have been called the cradle of civilization because the people living in them, six or seven thousand years ago, made a beginning in the finer arts of living and were the first to make use of written records.

We shall see the great and powerful living in wealth and luxury, while the toiling hordes of slaves make their homes in wretched hovels. We shall examine the work of their builders and artisans and craftsmen. We shall join Phœnician sailors in their long journeys to far-away shores, and mighty Persian armies as they triumph over their enemies. We shall catch something of the spirit of the Hebrews who wrote the noblest religious literature and were the first people to worship one God.

CHAPTER III

THE FIRST CIVILIZED PEOPLE AND WHAT WE HAVE LEARNED FROM THEM

In the cradle of civilization with the Egyptians and Babylonians.

It was several hundred thousand years from the beginning of the Old Stone Age to the time when man first made written records. This was the beginning of the historic age. In the Orient, or the East, man had entered upon a high civilization some time between 5000 and 4000 B. C. Among the first civilized peoples were the Egyptians and the Babylonians. The peoples of China and India also were civilized at an early day, but their life had little to do with the western world, and we need not bring them into our story of early civilization.

When we take up the story of ancient Egypt and Babylonia we find the people far in advance of the Earliest Stone Age when the fist hatchet was in use. By 5000 B. C. they were in the Bronze Age — when bronze took the place of stone — and men were living a settled life, with domesticated plants and animals under their control. They had become the owners of flocks and herds and food-producing lands. In which of these countries civilized ways of living first began scholars do not know, but they have learned facts of the

deepest interest about how the early Egyptians and Babylonians lived and the surprising things they did. First let us read about Egypt as it was several thousand years ago.

Courtesy of The Metropolitan Museum of Art.

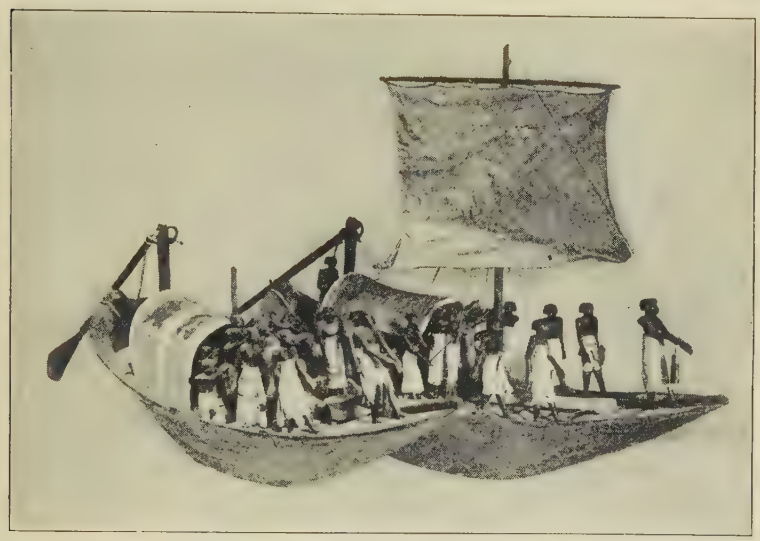
Part of the Excavations Made at Thebes by the Metropolitan Museum of Art Expedition.

THE EGYPTIANS

Early Egypt was the "Gift of the Nile."

When we ask why the Egyptians became one of the first great peoples we find the answer in geography. Where people live has much to do with how they live and what they do. Always remember that by studying the history and the geography of any country together we get a better idea of both.

To see how large Egypt is, let us make a comparison. Look at the map of the United States and notice what a small part of our country the State of Arizona is. Ancient

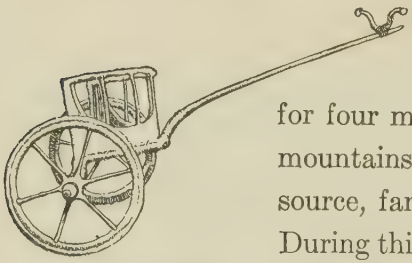


Getting up Sail on a Travelling Boat, Alongside of Which Lies the Kitchen Tender.

This model and those on pages 22 and 23 were found in a tomb in Thebes by the Metropolitan Museum's Expedition. They had been buried with an Egyptian noble that his life might continue after death in accordance with the Egyptian belief.

Egypt was nearly as large as the State of Arizona, but the land where men made their homes and did their work, the real Egypt, was smaller than Maryland. There were two parts. The first was lower Egypt, consisting of the Nile delta, through which the Nile flowed northward in the last hundred miles of its course. The second was the Nile valley, upper Egypt, stretching southward from the delta to the First Cataract of the Nile, where the river rushes rap-

idly over great rocks. This last part was 600 miles in length, with an average width of 10 miles, and it lay between barren and rocky ranges of hills. Beginning in July every year and continuing for four months there was rain in the mountains, where the river had its source, far to the south. (See map.) During this period the Nile overflowed its banks and deposited rich beds of silt from the mountains. When the water receded, a rich sediment was left on the land, and in this rich, moist soil quick-growing crops were planted.



Wheels of the Egyptians, a Chariot.

Before 4000 B. C. the Egyptians had built reservoirs to store water in the rainy season for use during the dry months of the year, and by a system of canals and ditches supplied the farms with water for the growing crops. To-day huge dams built by English engineers hold back the flood waters of the Nile, so that they are under control the year around.

Early Egyptian Pictures. Ploughing, Breaking Clods, and Sowing.

Agriculture was first in importance in Egypt.

It is not strange that agriculture was the leading occupation of the people. In the course of time wheat and barley became the most important grains, and where these did not grow

EUROPE
BLACK SEA
CASPIAN SEA
ASIA MINOR
ARMENIA
MEDIA
Troy
Boghaz-Köi
(Khatti)
Mycenae
Tiryns
Sardis
Carchemish
Haran
Dur-Sharrukin
(Sargonburg)
Nineveh
MESOPOTAMIA
ASSYRIA
Assur
Echatana
Behistun
Cnossus
CRETE
MEDITERRANEAN SEA
CYPRUS
Byblos
Sidon
Damascus
ISRAEL
Jerusalem
Dead Sea
Babylon
Susa
ELAM
Ur
PERSIA
PERSIAN GULF
Rosetta Mouth
Nile Delta
Canal
Memphis
Cairo
Oasis of Siwa
Amarna
Beni Hasan Tombs
ARABIAN DESERT
Thebes (Karnak)
Aswan
First Cataract
TROPIC OF CANCER
Abu Simbel
Second Cataract
NUBIA
Fourth Cataract
ETHIOPIA
SAHARA
RED SEA
ABYSSINIA
SOMALI COAST
MEDITERRANEAN SEA
Canopus
Alexandria
Nile Delta
Naucratis
Canal
Gizeh
Cairo
Pyramids
Memphis
Fayum
DESERT
Gulf of Suez
Akhetaton
Assiut
Coptos
Thebes
Karnak
Luxor
Valley of the Kings
Aswan
First Cataract
THE NILE VALLEY
SCALE OF MILES
0 20 40 60 80 100
THE ANCIENT ORIENTAL WORLD
SCALE OF MILES
0 100 200 300 400
POATES CORP., N.Y.
Longitude 40° East from Greenwich 45°

thrifty patches of garden vegetables — melons, onions, cucumbers, lettuce, peas, beans, and radishes — were raised. The later Egyptians raised clover to feed their cattle, and flax for linen, from which most of their clothing was made. Grapes for wine were grown in large quantities.

In this fertile strip all that was required to break up the soil was a light wooden plough drawn by oxen. The ripe grain was cut with a sickle and borne in baskets to the threshing-floor, where it was trodden out by cattle driven round and round over it. Besides their cattle, the farmers of the Nile had donkeys, pigs, sheep, goats, and also pigeons, ducks, and geese. But in the early centuries of Egyptian history there is no mention of chickens or horses.

Ancient Egypt had many skilful artisans and craftsmen.

Where food was so easily obtained, all the people did not have to till the soil; and many men and women became artisans and craftsmen. There were weavers, cabinetmakers, goldsmiths, coppersmiths, glass-blowers, tailors, and shoemakers. Indeed, there were so many different trades that we may believe the craftsmen in Egypt could do almost anything that can be done by those of our day.

Women wove a delicate linen as fine as silk, and from their looms came lovely tapestry that was used to adorn the palace of the king and sometimes to shade the roof-garden of the noble's villa. The cabinetmakers produced beautiful chairs, many of which were covered with gold and silver, and inlaid

with precious woods and stones, and some were fitted with fine leather cushions. Workers in glass, gold, and bronze also made famous the arts of ancient Egypt.

The Pyramids are the most impressive monuments of all time.

Remarkable as were the Egyptian arts and crafts, their fame has been overshadowed in history by the Pyramids, one of the "Seven Wonders of the World." Most impressive of these is the Great Pyramid of Gizeh, which covers 13 acres at the base and rises to a height of 481 feet. This great pyramid, containing 2,000,000 blocks of stone, some of which weigh 50 tons, is the largest structure ever erected by human hands. It is said that in building it 100,000 men were kept at work for twenty years. You can always remember the size of the Great Pyramid if you think of something that covers 13 acres and some building or monument 500 feet high.

These pyramids were built by the kings to be their tombs. The Egyptians believed that the soul lived after death and they took great pains to preserve the body for the use of the soul. They embalmed it carefully with drugs and spices, and even placed in the tomb near the embalmed body, or "mummy," food and drink for the departed spirit and very many objects which he had used during life.

The Pharaoh who built the Great Pyramid was a powerful ruler.

The Pharaoh who built the Great Pyramid must have been a ruler of great wealth and power to support the thousands of men he had working for him. He must have

owned most of the land of his kingdom. For its use he received enormous taxes, not in money — for there was no coined money then — but in live stock, grain, wine, linen, and other kinds of property. All these were collected by his officials and put into a vast group of granaries and storehouses, which together made up the king's treasury.

Courtesy of The Metropolitan Museum of Art.

The Coffins of Henttowe, an Egyptian Woman Buried in Thebes in the XXI Dynasty 3000 Years Ago.

On the coffins she is seen as a charming, well-bred Oriental lady—various scenes from her life are portrayed around her figure.

The Great Pyramid of Gizeh is one of the many royal tombs stretching for more than sixty miles along the Nile. Around each of them clustered many lesser tombs made of stone masonry, much smaller than the Pyramids and flat at the top. These were built to shelter and protect the bodies of the king's relatives, the officials of his court, and other nobles of high rank.

The Egyptians carved and painted lifelike pictures in brilliant colors.

As we walk about this city of the dead and enter one of the tombs, we find ourselves in a room which is called the chapel chamber. Its walls are covered with carved and painted scenes picturing in brilliant colors the every-day life on the estate of the noble

Courtesy of The Metropolitan Museum of Art.

The Noble Sits on His Porch Taking Count of the Cattle Driven Past Him.

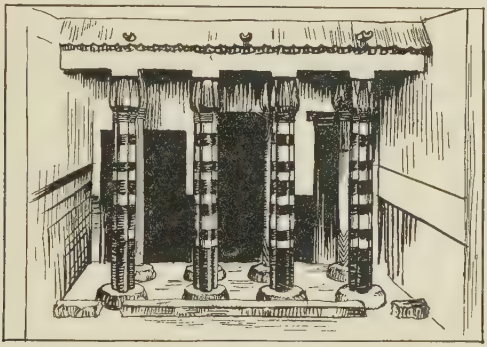
whose body rests in the tomb. In one of these pictures we see the tall and stately form of the noble as he inspects the work going on in his field. Herds of cattle, sheep, and goats are grazing and slaves are hoeing or ploughing or planting. The lifelike pictures also show the noble watching the craftsmen at work in the booths and yards on his estate.

The nobles lived in luxurious villas; the slaves in mud huts.

We know from other pictures that the nobles lived in luxurious villas. Could we dine in one of them we should find that the floor and the ceiling of the dining-room were covered with paintings very much like those

of the tomb chapel. Indeed, the entire villa with its furnishings was made beautiful through the art of the architect and the painter.

The villa was surrounded by a large garden. This was most attractive. In it were planted fig-trees, palm-trees, and



The Porch of a House at Thebes.

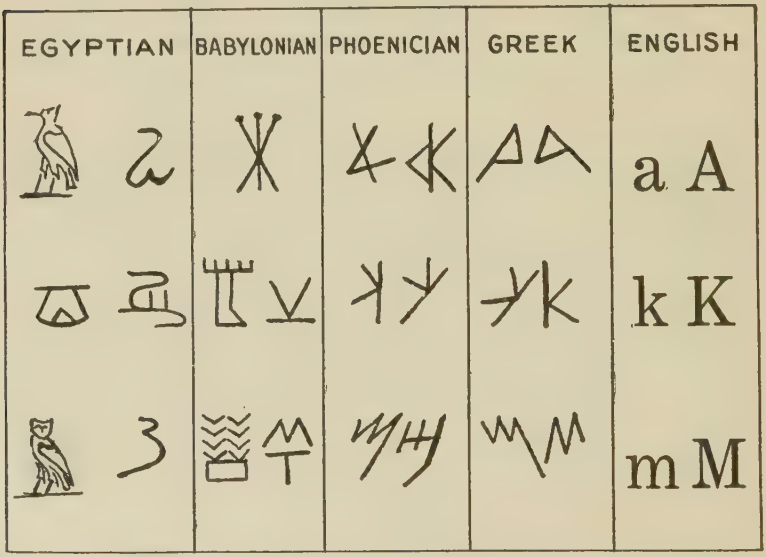
This drawing was made from the model of a house uncovered by the expedition sent out by The Metropolitan Museum of Art.

sycamores. There was an artificial fish-pond and there were delightful arbors and vineyards. There were many slaves in attendance in both the villa and the garden and a steward managed the house and the estate. The slaves, who toiled from dawn to dark, led a hard life. Their one-room hovels, made of mud bricks, were very different from the villas of the nobles.

The sculptors carved wonderful statues.

Greater than the work of the painters was that of the portrait-sculptors. They carved huge statues of the Egyptian kings, the largest of which was the Great Sphinx, standing

to-day near the Great Pyramid of Gizeh. Its head is a portrait of the Pharaoh who built the second pyramid of Gizeh, its body being a lion to indicate the king's power.*



How Our Alphabet Developed from the Early Picture Writing of the Egyptians.

The early Egyptians invented writing.

Of far greater importance to the world than the building of the Pyramids was the invention of writing. Writing was used long before printing, or even the letters of the alphabet. Our earliest ancestors must have used picture signs in communi-

* If we ascend the valley of the Nile as far as the site of the ancient city of Thebes we come face to face with the massive buildings of the empire kings. The imposing temples erected there in honor of the gods and the colossal statues of the kings themselves give a feeling of awe. The heads of these huge figures are portraits colored as in life with eyes of crystal shining brilliantly out from the stone. Nothing like these enormous temples is found

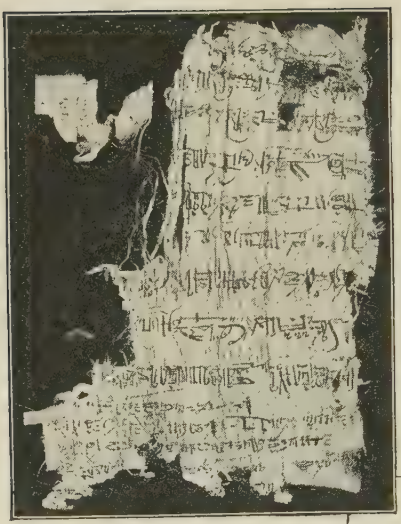
cating with one another, and out of these crude signs the writing of the Egyptians was developed. The pictures were cut on stone with tools of bronze. For instance, if they wished to write the word for man, they cut on the stone a picture of a man, or if they wished to write the word for cat, they cut a picture of a cat. The first step, then, was to use a picture for every word. The second step was to use a picture for a syllable. In this case the picture was followed closely by other pictures. The third and final step was the use of a picture for a single sound.

The Egyptian is the oldest literature.

The oldest books were not like ours, but were in the form of rolls of papyrus. This was made from a reed which grew along the Nile River. It was cut in strips from six to thirteen inches wide, and pasted together, so as to form as long a sheet as was needed for the book.

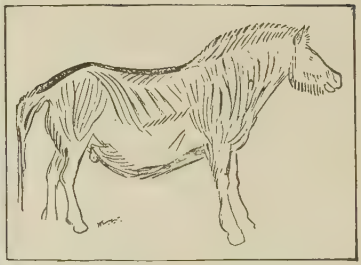
The papyrus rolls that are found in the tombs, after lying there thousands of years, contain novels, poems, histories, and stories of adventure on land and sea. One of the stories is like that of "Sindbad, the Sailor," told in the *Arabian Nights*, and one of the fairy-stories is about an Egyptian Cinderella, with slippers of glass — the same stories that you boys and girls read to-day.

in any other country, although their columns and their roof windows were copied by the Greeks and the peoples of western Europe and thus brought down to the present day. Other massive structures which belonged only to Egyptian art are the obelisks, tall monuments of stone covered with inscriptions. Two of the smaller ones are called Cleopatra's needles, one of which can be seen in Central Park, New York.



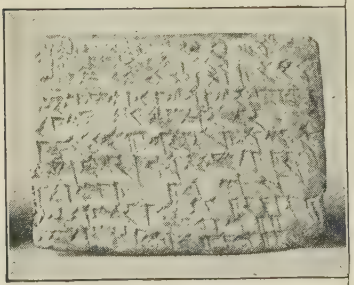
Courtesy of The Metropolitan Museum of Art.

An Egyptian Papyrus.



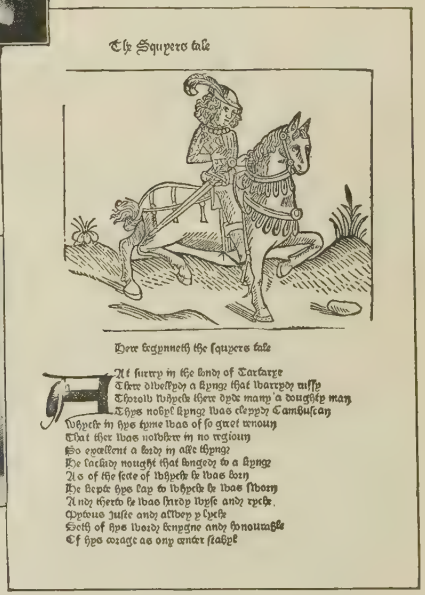
Courtesy of the American Museum of Natural History.

The Earliest Form of Writing—Rock Carving.



Courtesy of The Metropolitan Museum of Art.

A Cuneiform Tablet.



The Squyers tale

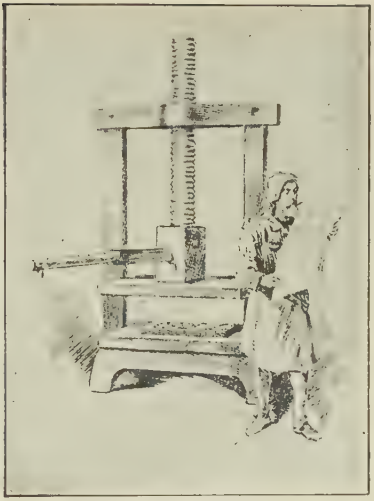
Here begynneth the squyers tale

At surrey in the londꝫ of Tartarye
There dwelleydꝫ a kyngꝫ that warrydꝫ russy
Thorow whyche there dyde many a doughty man
Thys nobyl kyngꝫ was cleyydꝫ Cambuscan
Whyche in hys tyme was of so greet renoun
That ther was nowhere in no regioun
So excellent a lordꝫ in alle thyngꝫ
He lacked nought that longedꝫ to a kyngꝫ
As of the secte of whyche he was born
He kepte hys lay to whyche he was sworn
Andꝫ therto he was hardy wyse andꝫ ryche.
Pytous Juste andꝫ alwey y lyche
Seth of hys wordꝫ kenygne andꝫ honourable
Of hys corage as ony center stabyl

The First Illustrated Edition of Canterbury Tales.

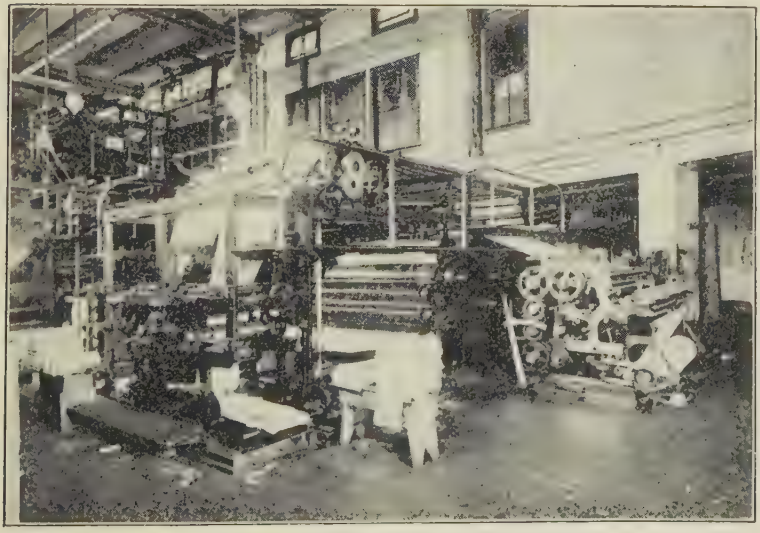
Wood Block Used Before the Invention of Movable Type.

From a woodcut dated 1423, the earliest European dated woodcut known.



The Guttenberg Press.

The antecedent of the modern printing-press.



From a photograph by Brown Brothers.

A Modern Newspaper Press.

The ancient Egyptians made beginnings in several sciences.

The Egyptians made important beginnings not only in literature and art but also in several sciences. This came about through the needs of their every-day work. For example, when the flooding of the Nile washed away boundaries in the valley, they had to be restored by measuring off the land. In this way their geometry and surveying began. The people had to learn when to expect the annual overflow of the Nile, and in so doing they studied the stars and other heavenly bodies, and thus began to learn about astronomy. The Egyptian year was made to contain 365 days, divided into 12 months of 30 days each, with the addition of five feast-days at the end to make the full 365. The Egyptians even recorded eclipses of the sun and the moon. They also worked out a system of weights and measures, and made advance in the use of arithmetic.

Egypt traded with the world.

This country of great wealth and prosperity built up a great commerce. By the year 2000 B. C. ships sailed from Egypt to all the lands around the Mediterranean Sea, and caravans sent by the king went south to trade with the black people for ivory, ostrich feathers, and fragrant gums.

THE BABYLONIANS

Babylonia was a valley of two rivers noted for its trade and industry.

The story of Babylonia is as interesting as that of Egypt. Just as Egypt was the "Gift of the Nile," so was Babylonia the gift of the Tigris and the Euphrates

Rivers, between which it lay. These two great rivers made Babylonia.

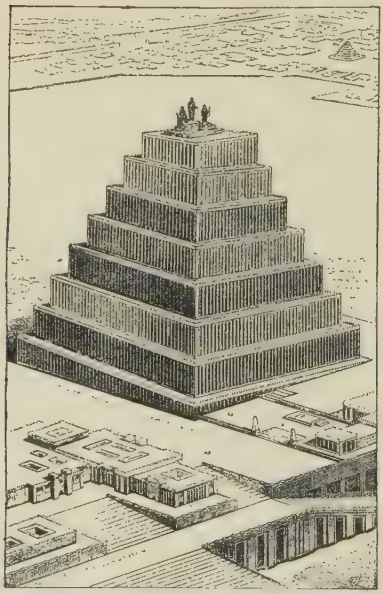
Let us look at Babylonia on the map, think of its size, about twice as large as the real Egypt, and trace the two rivers. Like the Nile, they overflowed their banks every year, leaving a soft mud. This made one of the richest valleys in the world for agriculture. Wheat and barley were the most important grains. Although agriculture occupied the time of most of the people and kept busy a vast army of slaves, the trades filled an important place. For hundreds of years an extensive industry made the city of Babylon the commercial centre of the ancient world. Its rugs and tapestries were fine and costly, and early became famous. The tapestries, woven in many brilliant colors and beautiful patterns, were used to cover the

Courtesy of the Yale Babylonian Collection.

Assyrian Dictionary.

cushions of chairs and couches, which also were artistic in form and design.

Many artisans were engaged in weaving. There were also dyers to add the artistic touch of color. The trade of the tanner stood high, and Babylon was famous for its shoes and its saddles of elaborate design. The art of the jeweller was in great demand, both with men and women, who took much pleasure in wearing their earrings, necklaces, rings, and bracelets. Beautiful work was done, too, in carving ivory, and skill was shown in cutting gems as well as in enamelling and inlaying. In building, the lever and the pulley were in use, and the arch in constructing aqueducts.



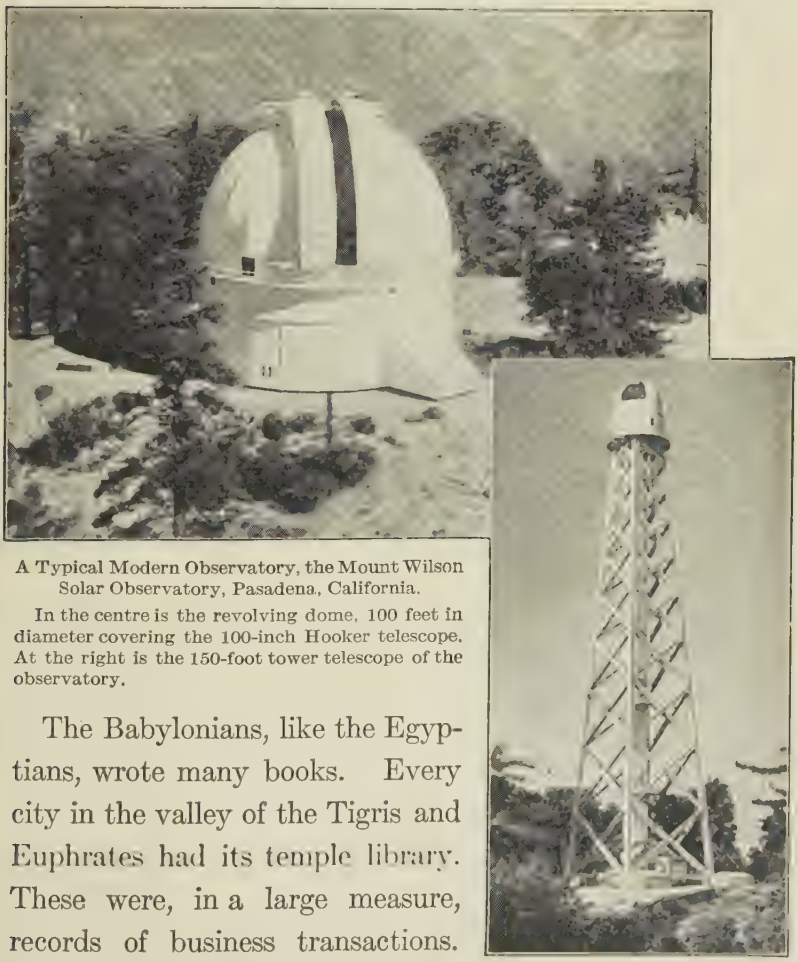
From Perrot and Chipiez, "Histoire de l'Art dans l'Antiquité," by courtesy of Librairie Hachette, Paris.

The Earliest Known Astronomical Observatory, the Temple Tower of Khorsabad, in Chaldea.

The Babylonians invented a way of writing and collected great libraries.

The Babylonians went beyond picture-writing, and wrote in a syllabic writing of their own. Instead of the papyrus rolls, they had clay tablets, or bricks, with cuneiform writing on their sides.

They wrote with a reed tool called the stylus. This was square at the end, and by using one corner of it they left a mark on the clay which had the shape of a wedge. Hence the name "cuneiform," meaning wedge-shaped.



A Typical Modern Observatory, the Mount Wilson Solar Observatory, Pasadena, California.

In the centre is the revolving dome, 100 feet in diameter covering the 100-inch Hooker telescope. At the right is the 150-foot tower telescope of the observatory.

The Babylonians, like the Egyptians, wrote many books. Every city in the valley of the Tigris and Euphrates had its temple library. These were, in a large measure, records of business transactions.

In the ruins of Nippur one library was found containing more than 30.000 clay tablets, that had existed before 2300 B. C.

The Babylonians made remarkable advances in science.

The Babylonians surpassed the Egyptians in geometry, arithmetic, and astronomy. Like the Egyptians, they divided the year into months, but were the first to name the seven days of the week. They also divided the day into twenty-four hours, the hour into sixty minutes, and the minute into sixty seconds.

How the Babylonians built their homes.

There was no stone in Babylonia, and little wood. Sun-dried bricks were used mostly in building, so brickmaking stood next to agriculture in importance. The very poor lived in wretched surroundings in mud huts very much like the Egyptians. Palaces and temples were built on raised platforms of burned bricks as a protection against the annual overflow of the two rivers. Around the temple enclosure were the houses of the citizens. These small towns were built on mounds either real or artificial.

THE PHŒNICIANS

Phœnicia formed a sort of connecting highway between Egypt and Babylonia.

We come now to a people called the Phœnicians, who lived on the eastern shore of the Mediterranean. We must look at the map again for a correct idea of this country. Phœnicia was really a

narrow strip of land about 200 miles long, and nowhere more than 35 miles wide. The Lebanon Mountains to the east formed a natural boundary between Phœnicia and Babylonia.

The Phœnicians were the sailors, traders, and colonizers of that time.

The Lebanon Mountains supplied abundant timber for ship-building, especially masts, and the broken coast-line made excellent harbors; so it was easy for the Phœnicians to become ship-builders and sailors. And since their country was on the highway of trade between the East and the West, it was quite natural that they also should become traders. For a long time they were the carriers of the commerce of Egypt and Babylonia, and as early as 1500 B. C. they were known as the sailors of the world.

Although their vessels were small, they ventured far from land and made their way even beyond the Mediterranean into the Atlantic Ocean. They traded for tin in Britain, brought amber from the Baltic, and slaves and ivory from the western coast of Africa; and exchanged all these for gold, spices, precious stones, and scented wood from India and the Far East. To these articles of commerce they added also the products of their own arts and industries. They made a purple dye, a glass of fine quality, fabrics for garments, and did fine work with metals.

These Phœnician sailors and traders became colonizers, and planted trading-posts and colonies on many of the larger islands of the Mediterranean and along its shores.

One of their colonies was the flourishing city of Carthage, about which we shall speak later.

The Phœnicians did not make useful inventions. They distributed the inventions and ideas of others, and in this way spread the knowledge that advanced civilized ways of living and working. The most important of all the inventions that they carried to the Greeks and to other peoples of the western world was the alphabet, which is supposed to have come from the island of Crete, or from some more western part of the Mediterranean.

THE HEBREWS

The Hebrews were a religious people.

The early Hebrews were wandering shepherds in the Arabian desert. In Genesis, the first book of the Old Testament, many of you have read the simple story which tells about early Hebrew leaders. The first of these was Abraham. He drove his flocks from Ur of the Chaldees, which was a city near the mouth of the Euphrates, to the land of Canaan, which was south of Phœnicia. There he found pastures for his large flocks and herds.

Among Abraham's descendants were Isaac, Jacob, and Joseph. You will recall from the interesting Bible story that Joseph, one of twelve brothers, was taken by merchants into Egypt and sold there as a slave, and that because he interpreted Pharaoh's dreams he was given a position of great honor next to the king himself. You will remember that

when there was a famine in the land where Joseph's father and brothers lived, they were all allowed to come down to Egypt and make their homes in the fertile "country of Goshen."

From a photograph by Dwight L. Elmendorf.

Old Codex at Shechem.

A high priest of the Samaritans holding their most sacred copy of the law. It is written in the old Phœnician character as used by the Jews before the Captivity.

In the course of time there were new Egyptian rulers who were unfriendly to the Hebrews and made them slaves. About 1200 B. C.* a great Hebrew leader, Moses, led the Hebrews out of Egypt, and after long wandering in the wilderness, they finally made their home in Palestine, a small country just south of Phœnicia on the shores of the Mediterranean.

* About 1200 B. C. iron instead of bronze began to be used in Egypt and western Asia. This was the beginning of the Iron Age, in which we are living to-day. Iron was probably introduced into Asia and Europe by Phœnician traders. It is interesting to note that the smelting of iron seems to have been an African invention. Even to-day the most primitive tribes in Central Africa know how to work this metal.

The early Hebrews left a remarkable heritage to the world. They were not lovers of art and beauty like the Egyptians, nor lovers of science like the Babylonians. They did not invent ways of doing things. Their gift was of another kind. They wrote the finest and noblest religious literature, which we know as the Old Testament. While peoples living near them worshipped idols of wood and stone, and the Egyptians and Babylonians believed in many gods and spirits, the Hebrews were the first people to teach of one God who was just and kind, and who required justice and kindness of men.

THE PERSIANS

The Persians were warriors and built a mighty empire.

You will recall that the earliest groups in which men lived and worked together were clans. Later, to protect themselves, it was found necessary to unite clans into tribes, and tribes into larger groups. Then followed cities, states, nations, empires. One of these greater groups was made up of Persian tribes. The Persians were rude and simple mountaineers who made a living by agriculture. Long before the beginning of the sixth century B. C. they lived on the northern shores of the Persian Gulf, to the east of Babylonia, in a district some 400 miles long.

For many years they submitted to the rule of the Medes, their kinsmen, who were a strong and warlike people to the north. In course of time one of the Persian tribes became a kingdom, with Cyrus at its head. Being a man of force and

ability, he united the Persian tribes into a nation, and then, turning against the Medes, defeated them about 550 B. C. He led his army against Babylon, which fell into his hands in 539 B. C. Under his leadership and that of the rulers who followed him, the Persian Empire became half as large as

From a model in The Metropolitan Museum of Art.

Ashur-Nasir-Apal, an Assyrian King, 885–860 B. C., Besieging a City. The battering-ram destroying the walls shows methods of warfare.

Europe is now and contained 75,000,000 people. With their ability to organize, the Persian rulers made their empire the best-governed that had ever been known up to that time.

The King of Persia was an absolute lord and master of his subjects. As in Egypt and Babylonia, the people were treated like slaves.

To bind more closely together all parts of this vast territory, the Persian King Darius built a fine system of post-roads. The most important of them extended from Susa to Sardis, 1,500 miles, or 500 miles farther than the distance between New York and Chicago. Along this road were milestones and excellent inns, ferries, and bridges; and

stations where the royal courier, carrying messages of state, could change horses to make greater speed on his long journey. It was possible for the courier to travel the whole length of the road in six days, although the ordinary method of travel required three months.

What we owe to the earliest civilized people.

We can now see why we should know about these early civilizations. These ancient peoples left to us a heritage that has greatly influenced our lives. The Egyptians built wonderful pyramids and temples; their artists painted beautiful pictures; their sculptors carved lifelike portraits. Egypt and Babylonia had many arts and crafts, and made beginnings in arithmetic, geometry, surveying, and astronomy. The Babylonians used the lever and the pulley in building, and also the arch, which later came to have great value in the building of aqueducts. The Phœnicians, as sailors, traders, and colonizers, spread to other lands the ideas and inventions of the more advanced peoples. They carried the alphabet to the Greeks. The Hebrews were the great teachers of religion. The Persians showed the world how to organize and hold together a mighty empire. Each of these civilizations, then, left its special gift to the peoples who were to live after them.

Suggestions and Problems

1. Sketch on the blackboard a large map of the world as known to the Egyptians, Phœnicians, and Babylonians. Compare with this the world as we know it. Find what peoples now live in those regions.

2. By means of a sand table, or with pulp or putty, let some of the pupils make a relief map of Egypt, that will show the geography of the Nile valley. This model should show why the Nile valley was an early home for civilized people.
3. Make an Egyptian scroll, using thin strips of brown wrapping-paper. Overlap the edges and paste together as papyrus was put together by the Egyptians. Plan a story of your own for this scroll, using pictures for words. After doing this, you can answer the question, — What is the advantage of an alphabet?
4. Find out more about Phœnician ships. Model, draw, or paint one. What products did they carry to and from different countries? From the twenty-seventh chapter of Ezekiel in the Bible make a list of articles of commerce at that time.
5. Each pupil may prepare a story from the Old Testament, to be given in the story-telling period. Perhaps the teacher can combine the English period with the history for this day, so that every one can tell a story.
6. Look up in an encyclopædia the seven wonders of the Ancient World. Would those things excite your wonder now?
7. If you live in a large city where there is a museum, or if you can visit one, you may be able to see some relics from Ancient Egypt. Collect whatever pictures you can of this period. Pictures from Bible lessons will do for Hebrew life. Make a short note under each picture, telling what it is.

The ancient Greeks are the wonder of the ages. Greece was a small country with not half the area of Louisiana, and that part of Greece which left its priceless heritage to the world was much smaller. Attica, a part of the city-state of Athens, was not so large as many of our counties, and Athens, at the time of her greatest splendor, had only about 75,000 *people. Yet in her art and architecture, her literature and philosophy, and in the life-work of her great men, this little city did more to enlighten the world than any country of all history.*

THE GREEKS, THE ENLIGHTENERS, AND WHAT WE HAVE LEARNED FROM THEM

CHAPTER IV

THE GREEKS AND WHY WE REMEMBER THEM

Rugged mountains and small valleys divided the Greeks into many groups.

The first Europeans to learn the lessons taught by these Oriental teachers were the Greeks. The peninsula of Greece was but a small country, about the size of Maine or South Carolina. Its most outstanding feature was its rugged mountains. They cut the land into many upland plains and valleys, some of which were only a few acres in extent. Everywhere the mountains were so steep and unbroken that but few roads or even paths connected one valley with another.

Shut off in this way from each other the people lived in small groups as shepherds and farmers, and since in most places the soil was thin and bare they had to work hard to make a living from their crops of barley, wheat, and flax, and from their herds on the hills. These conditions made the men strong and self-reliant, but kept them narrow in their ideas and petty in their interests.

If there had been a great river flowing through the country, trade would have brought the groups together. But the streams were short because the mountains were nowhere

far from the sea. And while at the close of winter the river courses ran full and strong, after the dry heat of summer they were either mere threads of water or their beds were dry. Even when full of water the current rushed with such force that boats were not safe upon them.

The Greeks became great sailors.

Although these small communities, or city-states, were separated from each other, few of them were cut off from the sea. The eastern and northwestern coasts were indented with many bays and inlets reaching far inland. These made good harbors, and the sea, too, was safe, for as a rule regular winds and clear skies prevailed, except in the short winter. Many Greeks, therefore, engaged in trade. The sailors of the Ægean Sea were never far from a place of safety, since the islands lay close together and stretched in long lines from the shores of Greece to the coast of Asia Minor.

Greece plants colonies all about the Mediterranean Sea.

The people of the peninsula were only a small part of the Greeks. At an early day the mother country sent out colonies to the islands of the Ægean and to the eastern shores of the Mediterranean. Greek colonies continued to grow until they spread over much of the ancient world, as it was known at that time. When the fifth century began, there were Greeks not only on the mainland of the Balkan Peninsula and on the eastern shores of the Mediterranean, but in Sicily and in the southern part of the Italian peninsula, and in many Mediterranean ports. In fact,

COLONIES OF
PHOENICIA AND GREECE.
Phoenicia (mother country)
Greece (mother country)
Greek Colonies
Longitude East from Greenwich
MEDITERRANEAN SEA
BLACK SEA
ASIA MINOR
EGYPT
RED SEA
CRETE
SICILY
SARDINIA
CORSICA
Massilia
Antipolis
Olbia
Rhodae
Alalia
Saguntum
Tragurium
Lissus
Epidamnus
Cume
Taras
Sybaris
Thuri
Apollonia
Croton
Corcyra
Rhegium
Locri
Catana
Syracuse
Acragas
Olynthus
Amphipolis
Neapolis
Potidaea
Athens
Sparta
Istrus
Tomi
Callatis
Odessus
MESAMBRIA
Byzantium
Heraclea
Ilium
Cyzicus
Elaea
Smyrna
Ephesus
Miletus
Phaselis
Soli
Salamis
Heraclea
Pityus
Cytorus
Sinope
Athenae
Trapezus
Apollonia
Cyrene
Barca
Naucratis
10°
0°
10°
20°
30°
40°
50°
40°
30°

Greece, or Hellas, included not only the home country but the far larger Greek world outside of the home country.

Myths of Greek heroes are a rich treasure for us.

Among our most valued possessions from the ancient Greeks are their myths of great heroes, their famous cities, their temples adorned with glorious sculptures, and the deeds of their great men. The stories which they told and which they taught their children are not what we should call true stories. They are about the kind of heroes the Greeks honored and the kind of deeds they admired; and it was these heroes that they tried to be like. One of the greatest Greek heroes was Hercules. It was said that when only a few months old he strangled two serpents that had attacked him. The best-known story of him was about the twelve labors he performed by order of his king. Four times he fought single-handed with wild animals — a huge lion, a hydra having nine heads, a stag having golden antlers and brazen feet, and a wild boar. Always he was successful. At another time he overcame Cerberus, the three-headed dog, that guarded the gates of Hades.

"The Iliad" and "The Odyssey" give many episodes of the Trojan War.

The most famous of all Greek stories were told about the Trojan War. Many of these are found in Homer's poems, "The Iliad" and "The Odyssey." According to "The Iliad," Agamemnon was King of Mycenæ and the most powerful ruler in all Greece, and his brother Menelaus was King of Sparta under him. In

Asia Minor, just across the Ægean Sea, was the city of Troy, whose king was Priam. Priam's son Paris, on a visit to Menelaus, fell in love with Helen, the wife of the king, and the most beautiful woman in Greece. He carried her back to Troy and refused to give her up. To avenge this dishonor

Reading from One of Homer's Poems.

Agamemnon gathered an army from Greece and made war upon Troy. After ten years the city was captured and burned. The story of the wooden horse tells how the Greeks entered the city. The most noted Greek hero of this war was Achilles and the bravest of the Trojans was Priam's son Hector, slain by Achilles in a famous combat.

The Wanderings of Ulysses. Another favorite hero of this war was Ulysses (Odysseus), a king of Ithaca, a little island near the west coast of Greece. On his way home from Troy he was caught in a fearful storm. The winds drove him far out of his course and he was lost in waters

21°
22°
23°
21°
Philippi
Strymon R.
Eordaicus R.
Aegae
Pella
MACEDONIA
Amphipolis
THASOS
Thessalonica
Gulf of Therma
Canal of Xerxes
Acanthus
CHALCIDICE
Olynthus
Haliacmon R.
THERMAIC
Potidaea
Apsus R.
GULF
40°
Mende
Torone
40°
Peneus R.
EPIRUS
MAGNESIA
Dodona
Larissa
THESSALY
Aous R.
Pherae
Enipeus R.
Pharsalus
Pagasaean Gulf
Ambracia
39°
Ambracian Gulf
Artemisium
39°
Actium
Olpae
Leucas R.
Malian Gulf
Leucas
Thermopylae
EUBOEA
SCYROS
LEUCAS
ACARNANIA
Lous R.

ITHACA
CEPHALLENIA
ZACYNTHOS
Nadpactus
LOCRIS
Crissa
Chaeroneia
Copais L.
Coronea
Lilaeis
BOEOTIA
Thespiae
Thebes
Tanagra
Eretria
CORINTHIAN GULF
Aegelum
Leuctra
Plataea
Oenophyta
ACHAIA
Pellene
MEGARIS
Megara
Eleusis
Marathon
ATTICA
Athens
Sicyon
Corinth
Cenchreae
Nisaea
Piraeus
SALAMIS
SARONIC GULF
Ellis
PELOPONNESUS
PISATIS
Olympia
ARCADIA
Mantinea
ARGOLIS
Argos
Tiryns
Mycenae
AEGINA
Epidaurus
Sunium Pr.
CEOS
Alpheus R.
Tegea
Megalopolis
Troezen
Hermione
CYTHNOS
ARGOLIC GULF
OYNURIA
HYDREA
Ithome
Messene
Eurotas R.
SERIPHOS
MESSENIA
Sparta
Pylos
SPHACTERIA
LACONIA
MESSENIAN GULF
Helos
CIMOLOS
MELOS
LACONIAN GULF
Malea Pr.
Taenarum Pr.
CYTHERA
ANCIENT GREECE
SCALE OF MILES
0 10 20 30 40
38
37
21° Longitude 22° East from 23° Greenwich 24°
POATES CORP., N.Y.

west of Greece. He came to a country now known as Sicily, where lived the Cyclops, a race of one-eyed cannibal giants. The fiercest of the savage race attacked him and killed some of his men. To save himself, he craftily put out the monster's eye and escaped to sea; then the monster in his wrath called upon his father, Poseidon, to punish Ulysses. The angry sea-god listened to his son and stirred up the sea, keeping Odysseus ten long years wandering over its waters before he could make a safe return to Ithaca. During that time he lost all his men and had many thrilling adventures, later told in Homer's "Odyssey" (the story of Odysseus).

Some famous Greek cities have the same names to-day.

The cities of ancient Greece are not less interesting than these stories of mythical heroes. Athens, Corinth, Thebes, and Sparta all trace their history back to the time when Greece was in her glory. Even now they hold many relics of their ancient life which show what the people were doing many hundred years ago.

Undying memories of Greek courage.

As noble as the Greek myths and cities are the undying memories of Greek courage; for among the most precious things we possess in all the world is the knowledge of the deeds of brave men. A few will show how brave the Greeks were and how they loved their freedom.

King Darius plans to conquer Greece.

As we have said, much of the soil of Greece was thin and bare. For that reason the country could not support a large population.

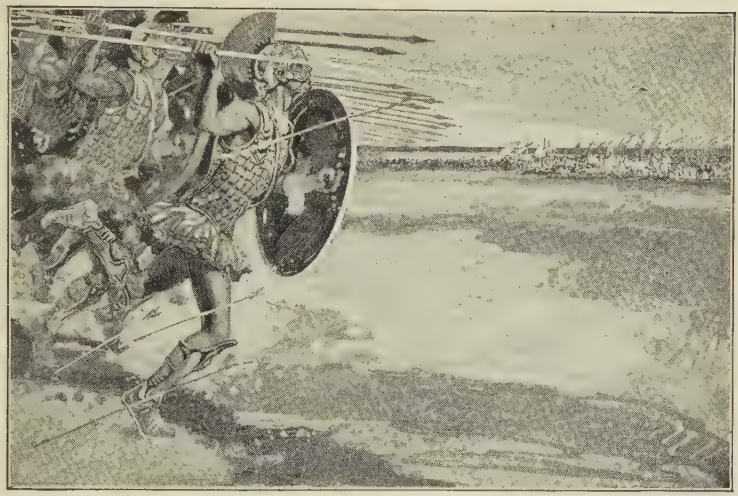
We have spoken of the Greek colonies on neighboring shores; for example, on the islands of the Ægean Sea and in Asia Minor, in southern Italy and Sicily, and on what is now the French and Spanish coast.

After a time the Greek cities in Asia Minor became so numerous and strong that they rose against the Persian King Darius, who held them under his rule. Athens aided the cities by sending twenty ships. This so angered Darius that he determined to punish the Athenians. It is said that lest in the rush of his busy life he should forget his purpose, he ordered his cupbearer to remind him three times every day of the insult he had received, by saying: "Master, remember the Athenians."

Darius began preparations to invade Greece. According to the customs of those days, he sent heralds to the principal Greek cities to demand earth and water as a sign of submission. The Athenians, so says Herodotus, a Greek historian, threw the herald into a pit where he could get earth, and the Spartans threw the herald who came to them into a well where he could get water. These daring insults made Darius more angry than ever.

The Athenians defeat the Persians at the battle of Marathon.

In 490 B. C. the Persians invaded Greece. They landed at the plain of Marathon, about twenty-four miles northeast of Athens. The Athenians marched out quickly to Marathon and pitched their camp between Athens and the Persian army, which was ten times as large as their own.



Athenian Foot-Soldiers Charging the Persian Hosts at Marathon.

For some days neither side stirred. Then the invaders grew impatient and formed a line of battle along the shore. The Athenians from a mile away advanced in quick step, which was almost a run. After a long struggle the Persians were driven to the ships, where they embarked swiftly and sailed back to Asia without making an attack upon Athens. This victory of Marathon was one of the most notable in history. It saved Athens and gave the people courage and faith for greater days.

Xerxes plans a second Persian Invasion.

Five years after the battle of Marathon Darius died. But he had already begun to prepare for another invasion of Greece, and his son Xerxes, then king, continued preparations on a large scale. In the spring of 480 B. C. his army, the largest known

up to that time, set out for Greece. It numbered a half-million men, and the fleet consisted of more than 3,000 ships, none larger than a small yacht of our day. Xerxes had ordered that a bridge of boats be built across the narrow strait called the Hellespont, separating Asia from Europe, to be ready on the arrival of his army. It required seven days and seven nights for the Persians to cross the bridge, which was nearly a mile long.

How a small band of Spartans held the pass of Thermopylæ.

They met no opposition until they reached Thermopylæ, a pass forming the gateway to northern Greece. Here the Greeks stood, commanded by the Spartan King Leonidas. It was a gloomy outlook for them. Four days the Persian King Xerxes waited in vain for the Greeks to retreat. On the fifth day he made an attack. The best of the Persian troops were hurled against the brave little army of Greeks. The fighting was furious. The Greeks did not yield. On the evening of the second day a Greek traitor offered for a bribe to lead the Persians over the mountains behind the narrow pass where Leonidas and his army were stationed. Following their guide, a body of Persians set out early in the evening, took by surprise the Greek guards at the top of the mountain, and passed on unopposed. The next morning Xerxes, having waited for his troops to come up in the rear of the Greeks, ordered the attack.

Meanwhile Leonidas had learned of the loss of the path, and he had sent away many of his men. Leonidas was too

brave to retreat, and 300 Spartans remained with him. The battle raged for hours. Leonidas and his 300 Spartans kept up the fight until not a man remained. This shows what "Spartan" courage means.

The Greeks defeat the Persians both on land and sea, and Greek democracy is saved.

After the defeat of Leonidas at Thermopylæ the Greek fleet sailed to Salamis, an island near Athens. The people fled for refuge to other cities, and the Persians took possession of Athens and burned it to the ground.

Off Salamis the Persian fleet fought the Greeks, Xerxes watching the spectacle from a lofty throne built on a hillside not far away. The battle began at seven in the morning and lasted for seven or eight hours. The Persians were no match for the Greeks, who won a splendid victory. Xerxes took his fleet back to Asia, and left his best general, Mardonius, to continue the war with Greece on land. The following year the Persians met the Athenians, Spartans, and Platæans in the battle of Platæa. Here the Greeks won a victory so great that the Persian forces never rallied.

Greek courage had saved Greece from coming under Persian rule. Had Athens been made a part of the Persian Empire, the king would have made slaves of the Greeks. Athens remained to become a centre of art, literature, and learning and to give to the Western peoples the first example of a democratic form of government.

Suggestions and Problems

1. Make a large blackboard map of Greece, showing the principal cities, mountain ranges, and islands near the coast.
2. With this map before you, discuss this topic: How did the geography of Greece affect the Greek people?
3. Have a story hour on Greek heroes and Greek myths, in which each pupil prepares to tell the story or myth he likes best.
4. Do not confuse Ancient Greece with Greece to-day. Over 2,000 years have brought about great changes in language, in the people, and in their culture. Some pupil should make to the class a special report on Greece as it is to-day.
5. Why did Darius invade Greece? What did it mean to the world for the Greeks to defeat Darius at Marathon? Place the date of Marathon on your scale. It will help you to fix ancient Greece in its proper relations in historic time.
6. Tell the story of Thermopylæ. What do you admire in Leonidas and his 300 Spartan heroes? Here is one of the world's greatest examples of bravery and sacrifice for love of country.
7. In thinking about Leonidas and the other brave Greeks who helped to prevent the Persians from conquering Greece, be sure to remember that the Persian rulers were despots. They wished to make slaves of the Greeks. The Athenians, who played the largest part in defeating the Persians, believed, as you know, in a democratic form of government, and in fighting for their own freedom. They were fighting for the preservation of what is of priceless value in our own time — the right of the people to govern themselves. Do you see all this clearly?

CHAPTER V

THE GREEKS AS BUILDERS AND ARTISTS SURPASS ALL OTHERS IN THE BEAUTY OF THEIR WORK

Athens at the time of its greatest splendor is the leading city-state in Greece.

Although the Persians had burned Athens to the ground, it was soon rebuilt, and made more beautiful than before. Its greatest splendor was in the age of Pericles (461–429 B.C.). Pericles was a leader and statesman, who made his age the most wonderful in the city's history. Athens, like other city-states of Greece, was not merely a walled city, but included also the country outside the wall, so that all who lived in the peninsula of Attica were called Athenians. In rebuilding the city, little attention was given to laying out streets. The houses were crowded into narrow and crooked lanes, as in all old cities, so that the walls might be more easily defended. The walls of Athens were only about five miles around, enclosing an area very small for the number of people who had to live there.

In Athens the freemen look after public affairs, while slaves do the work.

The population of the peninsula of Attica was about 250,000, that of Athens may have been 75,000. The well-to-do Athenian cared little for what we call business. Indeed, he did not work at all, but spent his time out of doors, talking about politics in the

market-place or attending the public assembly. He rose very early in the morning — about daybreak — and after a light breakfast of wine and bread started out on his daily round. His hair was carefully dressed, for he wore no hat, and his cloak was drawn in graceful folds about his body when he left his home to take part in public affairs. Later in the morning he might walk or ride to his country estate outside the walls to look after his property. At noon he ate a hearty meal, his real breakfast, and after that he went to the gymnasium, either to exercise or to look on and to enjoy the sports while chatting with his friends. At sunset he returned to his home for his evening meal.

There were many slaves, probably 100,000, in Attica. They were not only the hired servants, but the artisans, farm-hands, miners, and professional men like lawyers, physicians, and writers. There were also stewards and business managers for merchants. All but the poorest families had slaves. Fifty was not a large number for a well-to-do Athenian to own; some counted their slaves by hundreds.

The houses are very plain and simple but beautiful.

The dwelling-houses were small and not inviting as we think of a home. A door led into a court which was open to the sky, and in the centre was a small fountain, or perhaps a statue surrounded by flowers. Here the family lived much of the time, for you will remember that Greece had a mild climate. From the courtyard a member of the family could pass through doors leading directly

into living-rooms, sleeping-rooms, a dining-room, and a small kitchen.

The household arrangements were simple. There were no chimneys, the only outlet for the smoke being a hole in the roof, and when the lower floor was without a window — as

The Acropolis as It Looked in the Days of Early Greece.

it usually was — the only light by day was that coming through the doors from the courtyard; at night there was a dim light from oil lamps. Water was brought by slaves in jars filled at near-by wells and springs. Although the house was simple, the Greeks liked beautiful furniture, and they had the most artistic pottery that the ancient world produced.

These homes were quite sufficient as places in which to sleep and eat, and as a shelter for the family and the household gods. The real life of the Greeks was not so much in the home as in the public squares, where they met and talked, and in their temples and theatres.

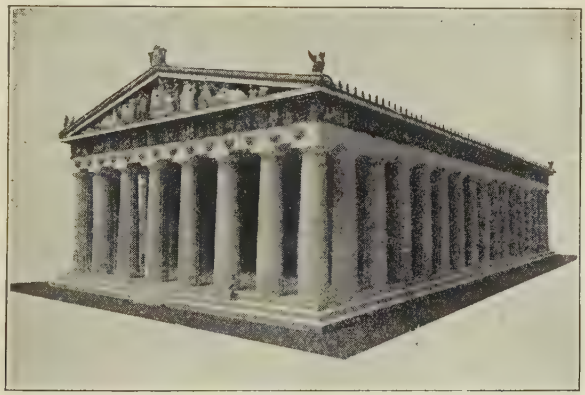
The Acropolis in Athens as It Is To-day.

The heart of Athens is the Acropolis.

To see the beauty of Athens we must visit the Acropolis — the hill on which were erected the beautiful temples and statues. It was in the centre of Athens and was a lofty mass of rock. Three of its sides were steep and crowned with walls, for in early times it had been a stronghold for defense. On its western side alone the approach to the Acropolis was by an easy ascent.

Let us take the pathway leading up this slope. As we

ascend the broad marble stairway we pass through a magnificent entrance and soon reach the top of a plateau, in the presence of an immense bronze statue, more than fifty feet high. This is Athene, the protecting goddess of the Athenians, for whom the city was named. She stands in full armor,



From the model in The Metropolitan Museum, New York.

The Parthenon as It Was in the Days of Early Greece.

with outstretched spear and shield. The tip of the spear and the crest of the helmet can be seen far out at sea. This statue is the work of the sculptor Phidias.

The shining glory of the Acropolis is the Parthenon.

Near by is Athene's temple, the Parthenon, the noblest building in all Greece. Built entirely of white marble, with its sloping roof supported on all sides by graceful columns, it is a marvel of beauty. Its calm grandeur charms all who behold it. Passing through its vestibules, we enter one of two large rooms. Here stands another statue of

Hermes.

Athene, in ivory and gold. This splendid work of art, forty-seven feet high, also is the creation of Phidias. The right hand holds a statue of a winged Victory, six feet high, and the left one rests on a shield. The robes of the goddess, reaching to her feet, are covered with pure gold, and her shield and helmet sparkle with jewels. In the second of the two rooms the state treasures are kept.

Statues and temples adorn the Acropolis.

Leaving the Parthenon to visit other temples on the Acropolis, we observe that all are richly adorned with painting and sculptures, and that there are many statues besides those of Athene, for the Greeks delighted to honor their gods and goddesses. They spent lavishly upon beautiful statues and temples like those which graced the Acropolis; and their sculptors delighted to carve in the fine marble which was found on the islands of the Ægean Sea. Among the statues which we all know are: the "Venus" of Melos; the "Hermes," by Praxiteles; and the "Discus-Thrower," by Myron.

The Greeks believed in many gods and goddesses.

While Athene held a place of honor among their gods, the Greeks believed that there were many gods and goddesses guiding their lives. The more important had their

home on Mount Olympus, whose summit was always veiled in mist and clouds. Here dwelt Zeus, the king of the gods; Hera, his wife and sister, queen of heaven; Apollo, the sun-god; Aphrodite, the goddess of love; and Hermes, the messenger of the gods.

The Discus-Thrower.

Besides these there were many other gods and also spirits of woods and fields and streams. All the gods, the Greeks believed, were like human beings in look and action, but surpassed them in beauty and power. They were immortal, too, and did things that were not possible for human beings. Since the gods were so powerful, the Greeks sought their aid in the more serious undertakings of life, and they stood in deadly fear of any god or goddess that might be unfriendly in war or peace.

The theatre is a religious festival for all Greeks.

We have spoken of "The Iliad" and "The Odyssey." When Athens was at the height of her glory, Greek writing often took the form of drama, and the theatre had an important place in Greek life. Indeed, if we wish to see all the free inhabitants of Athens at once, we must go to their great

theatre, the most noted in Greece. Here during the spring feast given each year in honor of Dionysus, the god of wine, sometimes 30,000 people were present. Do not think that this theatre was like ours. It was without shelter from rain or sun, and was built on the slope of the Acropolis. When in use it was crowded for days at a time from dawn until dark. Play after play was put on in competition for a prize. There was no pause, not even for meals, though the people, who had eaten a hearty breakfast before leaving their homes, ate from time to time, while watching the play.

The picture is an attractive one. The great theatre, cut out of rock on the hillside, is a half-circle in form, something like the stadium we have to-day on our athletic field, with graded rows of seats rising one above the other. It is crowded with people dressed in brilliant colors, reflecting the clear, strong rays of the sun. The rich sit upon carpets and cushions which they have brought with them; but most of the people sit upon the hard seats, without even rests for their backs. The spectators are keen critics. Now they are hushed as they witness a thrilling scene; now they clap their hands and shout; and now they hiss and groan and kick their heels against the seats. At times they even throw missiles at the actors if the play does not please them.

The meaning of the Greek theatre to them and to us.

To the Greeks the theatre was not simply a place of amusement. It was to them magazine, newspaper, novel, and teacher combined, and had a great influence over their

The Greek Theatre at Epidaurus

From a photograph copyright by Kaufman & Fabry.

The Greek Theatre of the University of Illinois, at Urbana, Illinois

lives. For the plays were of a high order, and presented problems and situations they were meeting in their daily lives. Some of the greatest dramas * of all times were produced on the Athenian stage, plays which we even to-day read and study because of their beauty and literary quality. The Greek plays were the beginning of the drama of our own day.

Suggestions and Problems

1. Every Greek city had its acropolis. With the acropolis of Athens before you for guide lines, design and draw an acropolis for a Greek city. In drawing the temple, pay close attention to these things: the shaft and capital of the column, the frieze, the cornice, the low slope of the roof, and the gables.
2. There were three kinds of columns — Doric, Ionic, and Corinthian — that the Greeks used to support the upper parts of their public buildings. Styles of architecture differed chiefly in the kind of column used. Look up these types, make sketches of them for reference, and choose a type to use in your drawing of an acropolis.
3. For your note-book make a collection of sketches of buildings or parts of buildings of Greek architectural origin in your own city. Add to this pictures of buildings with Greek features from anywhere in the United States. What about your own courthouse, public library, post-office building, or State capitol?
4. Assign one group of pupils to the construction of a Greek theatre made of clay (if you do not have clay, use equal parts of salt, flour, and water well mixed for modelling).

* Four great dramatists were Æschylus, Sophocles, Euripides, and Aristophanes.

CHAPTER VI

HOW GREEK BOYS WERE TRAINED

Athenian boys are trained in body and mind.

The Greeks believed that a beautiful body should go with a beautiful soul, and made bodily exercise an important part of a boy's training. In Athens gymnastics were taught at the wrestling grounds, which were fields on the outskirts of the city. Here, with naked bodies well oiled, the boys practised wrestling, jumping, boxing, running, and throwing the discus and the spear. When the work was over, they scraped off the oil and plunged into fresh water for a bath. In this way the boys made their bodies strong and graceful.

At sunrise every morning the Athenian boys went to school. The school buildings were not large and pleasant like ours. They did not have desks, and sometimes when the school was held in the open air there were not even benches. The boys were taught music and grammar. Music included singing and playing on musical instruments, though its main purpose was to give a knowledge of the songs written by the poets. In the study of grammar, largely through the reading of Homer and other Greek poets, the boy was not only to learn how to use his mother tongue, but also to gain knowledge of life, of the gods and his relations to them, and of the kind of service he should render his state. The Athenian always kept in mind the preparation of the boy for the part

he was later to play as one of the rulers of Athens. This was necessary, since Athens was a democracy.

Athenian girls are trained to care for the home.

As for the girls, they received no training even in reading or writing, except what their mothers and nurses were able and willing to give them. This seems strange to us, but to the Greeks it seemed quite enough, for Greek women were expected to spend nearly all their lives within their homes attending to the duties of their households. The girls were therefore taught to cook, spin, weave, and do things required for the care of the home and the children in the home.

In Sparta boys are trained to become warriors.

The life of a boy in Sparta, the other famous Greek city-state, was what you would think severe. Perhaps he got used to it and enjoyed his games and the sports as much as you enjoy yours. At seven years of age he was taken from his home and sent to a schoolmaster, who was a state official having many boys under his care. All the boy's time was spent in work, in which the training of the body received most attention. Exercise in the gymnasium was constant and thorough, and included running, wrestling, throwing the spear, riding, and a rough game somewhat like our football.

The life of the boys was hard. Their beds were of reeds and rushes, which they collected from the river, where they bathed every day, no matter what the weather might be. Their clothes were very light, the same in winter as in summer. They wore no shoes or hats. For much of their

food they were obliged to forage or to obtain it by stealth. To be sure, a boy caught in the act of stealing was punished, but that was because he was clumsy and not because he had done wrong.

Courtesy of The Metropolitan Museum of Art.

Boy with a Writing Tablet.

At twenty, boys entered military service. Indeed, the great aim of the Spartans was to make of every boy a hardy warrior. They cared very little for anything but the ability to make and keep Sparta a strong city. The best Spartan was the man who was able to endure hardships, who was strong in courage and powerful in battle. The famous farewell of the Spartan mother, "Come home with your shield or on it," shows how the women inspired their sons. It was expected that a man would be willing at any time to give up property, wife, children, or his own life for the welfare of Sparta. A coward was shunned and scorned by all. The life of the individual was not to be kept from harm if by so doing any injury came to the Spartan state.

The Olympic games are the most famous of all festivals.

The Greeks made the Olympic games the most important of the many festivals in honor of their gods. They were held every fourth year at Olympia. At first they lasted but one day, later the time was extended to five days. To these came athletes from all over Greece and

from the Greek colonies. While the games were going on, if there was war between Greek states it ceased, so that the the roads might be safe for travellers. Those from a distance brought slaves, who carried such needful things as tents, bedding, clothing, and food; for there were no hotels in those days. Contestants from all the Greek states took part.

The games began at daybreak and lasted until after dark. There were foot-races, wrestling, boxing, and a contest which was made up of five events, viz., running, jumping, wrestling, throwing the discus, and throwing the javelin. It was called the pentathlon. A later contest, but one which came to be the most important of all, was the race of chariots with four horses. These festivals also included contests in poetry and music.

The prize for the winner of the games was a crown of wild olive, which we may think of little value, but to every Greek youth it was the object of his greatest ambition. A banquet was given in honor of the victor. Poets were hired to sound his praises, and men of his own city bore him home in triumph. Sometimes part of the city wall was taken down in order that he might not have to travel in the common road. A statue was often erected for him, and he was honored by his fellow citizens all the rest of his life. From this festival comes the name of our present Olympic games.

The oath of the Athenian youth. At the age of eighteen the Athenian boy was required to take an oath never to disgrace his arms or weapons; never to forsake his comrade in

the ranks, but to fight for the holy temples and the common welfare, either alone or with others; to leave his country better than he had found it; to obey the laws; and to hold

A Running Race in the Olympic Games Held in Paris in 1924. 1925. At left, the Finish of a Race in Grecian Days — the runner leaping over the closest contestant.

in honor the religion of his country. Upon taking the oath, he received the warrior's shield and spear. He was made a full citizen at twenty and became a member of the public assembly. There he helped to make the laws and to decide what should be done for Athens. He was a member of the Athenian de-

mocracy, in which the citizens were both the rulers and the ruled. The Greeks were the first to teach the world this great truth, that every free citizen should have a part in making the laws and in ruling the state.

The Greek assembly is held in the open air.

The Athenian found in the assembly his great opportunity to be useful in public affairs. And since he could have more power if he was able to talk well in open meeting, he had a good reason for studying the art of public speaking. Nowhere in the world's history has this art been more carefully studied than it was in Athens. As there were no newspapers nor printed books, men got their ideas mainly through conversation and speaking.

Pericles the orator and statesman makes Athens beautiful and the people happy.

Let us imagine ourselves at one of the meetings of the assembly on a day when Pericles is to speak. There are thousands in the vast crowd, for all wish to hear the gifted orator. The place of assembly is in the shape of a half-circle, and covers an area of two and a half acres. Some of the men sit on stools brought from their homes, and others find places upon the bare earth.

When Pericles ascends the stone platform we observe his serious face and his noble bearing. We know that he loves Athens and feels a deep interest in the welfare of the people. He speaks briefly and he convinces his hearers that they should do as he says.

Pericles was a man of wealth, broad-minded, and devoted to the interests of the people. He tried to teach that each man's happiness depended on the welfare of the people. As a lover of art, he sought to make Athens beautiful. It was largely through his influence that the Acropolis was adorned with statues and with the Parthenon, the most beautiful temple in the ancient world.

Socrates is one of the greatest men of all time.

Another well-known Athenian was Socrates, both a philosopher and a teacher. As a philosopher — that is, a lover of wisdom — he was a seeker after truth. As a teacher, he wished to help others to right living.

Socrates was a homely man of ungainly figure. He dressed meanly and wore no shoes. Although he was poor, he refused to take pay for his teaching. He gave up his work as a sculptor to teach men to seek after the truth and to learn what was best for their welfare and happiness. He talked with all who cared to listen, whether rich or poor. Day after day he could be seen in the market-place, in the gymnasium, or in the streets, teaching a crowd of eager listeners, men and boys alike. He asked them questions to make them think about the problems of life. "Know thyself" was his motto. He taught that true wisdom is to know what is good and to do what is right.

He talked so plainly about men's faults that he made many enemies, who decided to put him out of the way. They brought two charges against him — one that he was false to

the gods, and the other that he was leading young men from the old ways of thinking. He was tried before a jury and condemned to die by drinking hemlock. Up to the last moment before his death he talked bravely to his friends

Part of the Carving on the Frieze of the Parthenon, the Temple which Pericles's Influence Helped to Build.

about the meaning of life, and the future of the human soul. Socrates was a great teacher. He taught men how to think, and that is just as helpful to you and me now as it was to the Greeks of his day.

Plato and Aristotle are famous philosophers.

Another famous Greek philosopher was Plato. He was a pupil and friend of Socrates and later set up a school of his own in the Academy a mile outside the city walls. Here, under the great trees of a pleasure-ground, he taught philosophy to the young men of Greece. He wrote many books, most of which were dialogues in which Socrates was a leading character. Plato's great thoughts are set forth mainly through the words of Socrates in a method of reasoning by question and

answer known as the Socratic method. It has been said that "the germs of all ideas are to be found in Plato."

The most illustrious pupil of Plato was Aristotle. On the death of Plato, Aristotle became the teacher of Alexander of Macedon, later known as Alexander the Great. First as teacher and then as a friend and adviser he remained with the young Alexander for twelve years. Aristotle was the first man to gather and state clearly all that had been learned up to his time. For centuries he was a leading authority.

Suggestions and Problems

1. The Greek was an all-round athlete. His body was to him a temple — something to be made perfect through training and discipline. In such statues as the "Discus-Thrower" study the lines so that you may appreciate more the fineness of the figure.
2. Do we have as worthy an ideal in our athletic training as the Greeks, or do we train too much for special "stunts"? Some people say that we train professional athletes to perform or play games for us to watch, while most of us do very little toward perfecting our bodies. Discuss this from both sides.
3. Let the boys of the class make a schedule of their school-day. Compare it with that of a Greek boy.
4. Let certain pupils report in full on the Olympic games of ancient Greece; let others report on the Olympic games of to-day.
5. You see a pure democracy in operation at Athens. Every freeman is a member of the Greek Assembly, and has a vote on all laws. What great truths did the Greeks first teach the world? How has their teaching become part of your life?
6. What kind of man was Socrates? What did he try to do? Did he love Greece? How would we treat such a man to-day? Why was he put to death?

CHAPTER VII

MEN WHO CARRIED GREEK WAYS OF LIVING TO OTHER LANDS AND WHAT THIS MEANT TO THE WORLD

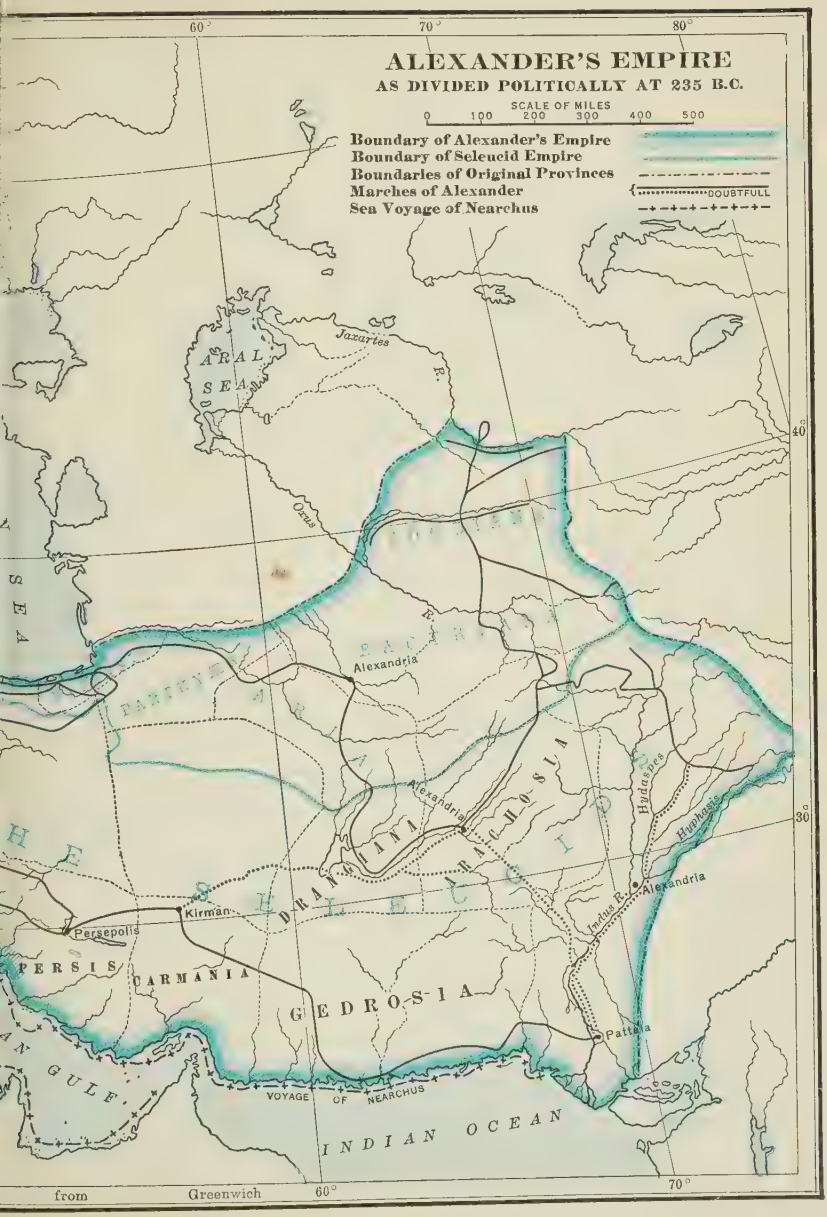
How Greek knowledge and wisdom spread.

We have recalled some of the myths and stories of the Greeks, their famous cities, and their glorious victories. We have visited Athens and admired the work of her builders, her artists, and her dramatists, and learned something of her great orators and statesmen, and of her philosophers and teachers. These men did great things for their city-states and for their native land.

But the influence of Greek thought and character was not confined to Greece; for the knowledge and ways of living which the Greeks learned spread to other lands. The men who spread the learning abroad were the sailors, traders, and colonists, just doing the every-day work of their lives.

We have already seen that the many excellent harbors on the eastern coast of Greece and on the islands dotting the Ægean Sea all the way from Greece to Asia Minor helped the Greeks to engage in trade with other lands. They went to the shores of the Black Sea for grain and planted colonies there. They traded and settled in other parts of Asia Minor, on the islands of the Ægean Sea, and around the shores of the Mediterranean. In such widely scattered places as Smyrna

20°
30°
40°
SCYTHIA
The Danube
THRACE
ILLYRIA
EPIRUS
MACEDONIA
Pella
GREECE
Athens
Corinth
PELOPONNESUS
Halicarnassus
CARIA
LYCIA
PISIDIA
LYCAONIA
PHRYGIA
MYSIA
LYDIA
Sardis
Propontis
Gordium
BLACK SEA
ARMENIA
CILICIA
Tarsus
Issus
PAMPHYLIA
CRETE
CYPRUS
MEDITERRANEAN SEA
SYRIA
PHŒNICIA
Tyre
Damascus
Jerusalem
Gaza
Alexandria
Memphis
Ammonium
EGYPT
Thebes
RED SEA
MESOPOTAMIA
ASSYRIA
Arbela
Ecbatan
Opis
BABYLONIA
Cunaxa
Babylon
Tigris R.
Euphrates R.
SUSIA
Alexandria
Empire of the Ptolemies
30°
40°
Longitude
East


ALEXANDER'S EMPIRE
AS DIVIDED POLITICALLY AT 235 B.C.
SCALE OF MILES
0 100 200 300 400 500
Boundary of Alexander's Empire
Boundary of Seleucid Empire
Boundaries of Original Provinces
Marches of Alexander
DOUBTFULL
Sea Voyage of Nearchus
60°
70°
80°
40°
30°
ARAL SEA
Jaxartes R.
Oxus R.
Alexandria
Alexandria
Alexandria
Hydaspes
Hyphasis
Indus R.
Kirman
Persepolis
PERSIS
CARMANIA
GEDROSIA
Pattala
VOYAGE OF NEARCHUS
INDIAN OCEAN
from Greenwich

in Asia Minor, Cyrene in Africa, Sybaris, Croton, Tarentum in Italy, Syracuse in Sicily, and Massilia (Marseilles) in what is now France, Greek colonies flourished.

Lack of union among the Greek states caused them to lose their independence.

Of the men who in a later period did much to spread the Greek ways of living, none is to be compared with Alexander the Great. The story of his career is one of the most wonderful in history, and for its beginning we must return to Athens and note the condition of affairs in Greece about the time when Pericles died (429 B. C.).

There was a lack of union among the Greek states. It was the fatal weakness of the Greek people. The Athenian loved Athens, the Spartan loved Sparta. Each was willing, if need be, to give up his life for his own city, but there his patriotism ended. He cared little for any part of Greece outside of his native state, and besides, the jealousies between the various city-states kept them apart. They never united except for brief periods, and then in the face of great common dangers like the Persian invasion.

Even when a group of cities did unite, it was under the leadership of the city which was strong enough to override all the rest. Athens, Sparta, and Thebes each tried to make itself supreme. Each failed. For more than a century after the death of Pericles the Greek cities were either fighting or preparing to fight each other. At last Philip, King of Macedonia, in the great battle of Chæronea (338 B. C.), con-

quered all the Greek cities and made himself master and leader of Greece.

Alexander the Great showed unusual ability at an early age.

Two years after the battle of Chæronea Philip died, and his son Alexander was made king. The story of his career is one of the most interesting in history. He was then only twenty years old, but had already showed signs of becoming a masterful leader of men. From his early boyhood he was fond of books, and studied under Greek tutors. At thirteen he became a pupil of Aristotle, and through him, no doubt, acquired his strong love of Homer and the other Greek poets. It is said that he was so familiar with "The Iliad" that he could repeat much of it from memory.

Alexander the Great in Battle.
This is part of the scene shown on the sarcophagus of the satraps in Constantinople.

An interesting story is told of him. One day a beautiful but untamed horse named Bucephalus was brought to his father. The horse was so hard to handle he was to be

sent away, when Alexander begged that he be given a chance to tame him. The boy saw that the horse shied at his shadow, so he turned his face toward the sun. Then, holding the reins, he let him go forward a bit before checking him and jumping on his back. Soon Alexander was galloping over the course as easily as if he had been master of the horse for years.

Alexander stretches his Empire as far as India and Egypt.

Not long after the young Alexander became king, the Greek cities tried to regain their liberty and free themselves from Macedonian rule. Alexander quickly put down the uprising and then turned his attention to the East, for his ambition was to conquer Persia and all the East, and form a great empire.

With a large army he marched toward the Hellespont. As he approached the shore on the other side he hurled his spear into the earth and in full armor leaped upon the land. In such manner he chose to show how he would conquer Asia and become its master. Before taking up his march he visited the scenes of the Trojan War and the tomb of Achilles, whom he very much admired.

In the many battles that he fought he was always foremost in a dash upon the enemy. This was why his troops admired him. They also loved him because he was kind and often went to see those who were sick and tried to comfort them.

Wherever he went he was successful. He not only made

himself master of the Persian Empire, but even extended his conquest into India and Egypt. He hoped to become the ruler of the world. After a wonderful career of ten short years he fell sick and died at the age of thirty-two.

It was Alexander who carried Greek ideas into this great empire.

Alexander was more than a conqueror; he planted Greek ideas in the Persian world. Through his work the arts of Greece were carried to the many parts of the East where, we are told, he founded more than seventy cities. He showed great ability in selecting the sites of these cities, many of which became great trade centres and played a large part in the commerce of the world.

Of all these centres Alexandria was the most illustrious.

The most important of all these cities was Alexandria, founded at the mouth of the Nile in Egypt. It became one of the leading commercial cities of the ancient world. Caravans from the Persian Gulf and ships on the Red Sea brought here the wonderful products of India and China. It was, in fact, the great market where the wealth of Europe changed hands with that of Asia. Yet it was not for its commerce that Alexandria was most noted. It was more famous as a centre of art and learning.

If we had visited the city a century after the death of Alexander, we should have been most interested in its extensive museum, or university, as we should call it to-day. This was a collection of buildings which received its name because the work to be done there was sacred to the Muses.

There were art galleries, lecture-rooms, and dining-halls; also beautiful gardens with shady walks, statues, and fountains. Here and elsewhere Greek scholars were doing much to advance medicine, botany, mathematics, astronomy, and other sciences that proved most helpful to men of science in later times. They even taught that the world is round. The great library of about 500,000 volumes or manuscripts had been selected with great care in various countries. There was none other like it in the world.

How the way was prepared for the spread of Greek ideas and ways of living.

We do not know just what Alexander had in mind when he founded these Greek cities of which Alexandria was the chief. But whatever his purpose, we know that he prepared the way for the spread of Greek ideas and ways of living. For wherever the Greeks went as merchants, traders, and colonists, they carried not only Greek art and culture but Greek life. Temples, theatres, and gymnasiums were built, and games and festivals were celebrated, all repeating the life of the home cities. These buildings, adorned with graceful columns and carvings, and decorated with beautiful statues, paintings, and vases, carried Greek civilization to many peoples of many lands.

Now that we have read the story of the Greeks we can understand why we should cherish their memory. They gave us the most glorious art of all the ages. In simple beauty their temples and sculptures have never been surpassed.

We still use them as models to-day. The Greeks gave us the beginnings of our modern drama, both spoken and musical. They taught the sanctity of a beautiful body as the fitting home of a beautiful soul. Their philosophers were world-teachers. Our ideas about the meaning of human

Greek Figures, Showing Types and Dress. From the frieze of the Parthenon.

life and our rules of conduct are based largely on their wise sayings. Best of all, their unflinching courage saved the West from the despotism of the East, and gave to the world the first example of a democratic form of government.

Suggestions and Problems

1. How did it come about that Greek learning spread so widely? What proved to be the weakness that caused the downfall of Greece? What would have been the advantage to Greece if her city-states had been united?
2. What makes us in America a united people although we are of many different races?
3. In what sense did Greece continue to live after being conquered by Philip and Alexander?

4. Compare Macedonia and Greece in size with the territory conquered by Alexander the Great. An enlarged map may help in giving you an idea of the extent of the new territory that came under Greek influence.
5. Imagine yourself in the ancient city of Alexandria. What things would you have found that are in a large city to-day? Would there have been anything in Alexandria that you could not find in a modern city? What did the scholars of the famous museum, or centre of learning, do to help bring about the modern world?
6. Do you find anything to admire in the life of Alexander the Great? Which of these would you say was his aim: (1) to do a great service to the world, or (2) to gratify a personal ambition? Why was it an advantage to the world that he founded many cities?
7. Make a list of the things you have learned from the Greeks that you think are of value to modern life.

Quite as wonderful as Athens, but in a different way, was Rome, the "City of Seven Hills." We are now to trace her growth from a modest little village on the Tiber to the proud mistress of the world.

As we read her story, we shall find out why the Romans were successful conquerors and why they held the good-will of the peoples they conquered. We shall go into the simple homes of the early Romans and we shall visit the palaces and villas of those later Romans who lived in their magnificent city in the days of her imperial splendor. We shall go to the Circus Maximus and the Coliseum, to the baths and the temples. We shall witness the brilliant triumph of a victorious general and see him crowned in the Temple of Jupiter. Last of all, we shall pass outside the city walls on to the Appian Way and observe one of the great aqueducts bringing water to the city. After seeing all these things we shall understand why it was said that to be a Roman was greater than to be a king.

THE ROMANS, THE LAWGIVERS, AND WHAT WE HAVE LEARNED FROM THEM

CHAPTER VIII

HOW THE ROMANS BEGAN

How the geography of Italy made Rome secure.

While Alexander was conquering the East and extending Greek life and learning in Asia, another people, to the west of Greece, were rising into power. These people were the Romans. They lived in Italy and, having just conquered their nearest neighbors, they were extending their conquest over more distant tribes.

Let us find this country on the map. We shall see a peninsula stretching from the Alps into the Mediterranean about seven hundred miles and shaped much like a boot. This is Italy, the very heart and centre of the great Roman Empire of ancient time.

Although mountainous, the surface was quite different from that of Greece, for the mountains did not divide it into many small sections. The Apennines, running through the centre of the peninsula, formed a mountain belt with a strip of coast land on either side. Easy mountain passes connected the two coasts and served to unite rather than to separate the various tribes.

Most of the rivers of Italy are short. Only two of them were good for trade, the Po and the Tiber. On the banks of the Tiber, fifteen miles from its mouth and midway between the sea and the mountains, was Rome. The city was near enough to the sea for commerce with the outside world, and yet far enough from it to be safe from pirates. This position, in the heart of Italy, gave Rome great importance. In time she became mistress of the world.

The early Romans had many enemies among the neighboring tribes, and they selected, as a site for their village, one of a group of seven hills, and upon it built a stronghold. Then they united with another small tribe living to the north and formed a city-state, which they enclosed by a wall. Later the city of Rome spread over all the seven hills and became known as the City of the Seven Hills.

The story of Romulus and Remus.

Who the Romans were and where they came from, or when they settled in Italy, we do not know, but the story of Romulus and Remus tells what the early Romans believed. According to this story, the Roman people sprang from Æneas, one of the heroes of Troy, who wandered to Italy and there married the daughter of a king. One of his descendants was the mother of twin boys, Romulus and Remus, and their father was Mars, the god of war. The king was a wicked man and had them thrown into the Tiber. The basket in which they were set adrift was caught by the roots of a fig-tree. A wolf nursed them, and a shepherd who found them brought them up as

his own children. When Romulus became a man he slew the king, and the two brothers founded a city (753 B. C.) on the banks of the Tiber near the place where they were saved. In a quarrel, Romulus killed his brother, Remus, and called the city they had built after himself, Roma. Here he reigned alone for many years.

Horatius saves Rome from capture.

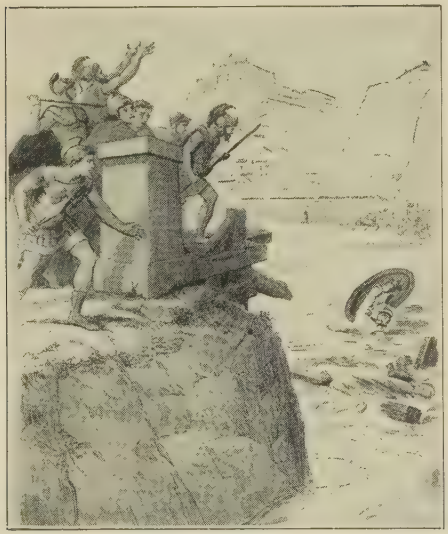
Romulus was followed, so the story goes, by other kings, including some of Etruscan blood. In time the Romans drove the last of them, called Tarquin the Proud, out of the city and closed the gates against him. Tarquin, desiring to regain his power, sought help from the Etruscans. With a large force he marched against Rome and captured the hill which the Romans had fortified on the bank of the Tiber opposite their city. Driven from the hill, the Romans retreated across a narrow wooden bridge which they decided to destroy so that the enemy could not follow them.

While Horatius, a brave warrior, and two companions guarded its entrance, holding their strong shields before them, their comrades furiously hacked away at the bridge. When it began to give way, Horatius begged the two who were with him, both of them wounded, to save themselves. Alone he remained on guard — one man against an army. Amazed at his bravery, the enemy drew back for a moment before rushing forward. They were too late to save the bridge. Falling with a crash into the stream below, it was swept away by the swift-flowing river. Horatius, in heavy

armor, had plunged into the muddy stream and, amid a shower of arrows, swam unharmed to the opposite shore.

The Plebeians win a great victory for human rights.

Although the Romans had saved themselves from Tarquin, they did not escape serious trouble. After they had driven out their last king (509 B. C.), they had within their walls several tribes which they had conquered and brought in, one after another, to join the city-state. The earliest three tribes called themselves Patricians. Those who were brought in later were called Plebeians. The Patricians thought themselves better than the Plebeians and tried to keep the government in their own hands. The Plebeians objected to this scheme and after a long struggle of hundreds of years they were successful (287 B. C.), and all freemen, as in Athens, could have some share in governing themselves. The Plebeians, without knowing it, were winning a great victory for human rights which, protected by Roman law, were handed down through later peoples as a basis for our present systems of justice.



Horatius Saved Rome from Tarquin by Destroying the Bridge.

Cincinnatus and why he is a hero for all time.

While this civil struggle was going on within the walls of Rome, the Romans were in constant warfare with tribes and cities in other parts of Italy. Cincinnatus is the hero of these early wars. According to the legend, a Roman army had been surrounded and was in a most dangerous situation. When news of this reached Rome, the leaders decided to appoint a dictator, and chose Cincinnatus, a member of an old Patrician family and a prominent citizen. Messengers found him at his little farm just across the Tiber ploughing in the field. When he was told of his appointment he wiped the sweat and the dust from his forehead and at once left his plough. Entering the city, he raised another army and promptly marched against the enemy. In sixteen days he defeated them and was back living the simple life of a modest farmer.

The stories of Horatius and of Cincinnatus suggest to us the kind of men these early Romans were. For nearly five hundred years after the founding of Rome (753 B. C.) such men had slowly but surely extended her power until she had become the leader of Italy and was later to become the leader of the world.

The early Romans' manner of living was very simple.

For hundreds of years after the founding of their city, most of the Romans were peasants who owned little farms, many of them not more than four acres. As a rule they lived outside the walls, coming into the city only on market days and for

special occasions. There were but few slaves, and the father and his sons did most of the work. The families were large. There were also cattle-owners and some traders and merchants. Nearly all that they needed in food and clothing was prepared in the home by the women-folk and slaves.

They had very few home comforts. The entire family lived in a mere hut without windows. On the side of the room facing the door was a hearth, and in the roof directly above was an opening which served the double purpose of letting in the light and letting out the smoke.

Sitting about a rude table, on stools equally rude, the family ate a porridge made by boiling meal with water and drank either water or milk. Their dress was simple. The man wore a woollen shirt, or short-sleeved tunic, which reached to his knees, but when he left the house he put on a white woollen blanket, which he folded before gracefully wrapping it about his body. This garment was called a toga. Both men and women went without hats or stockings, but they wore shoes or sandals. Such was the simple order of life in the early Roman's family.

In the Roman family the father had unlimited power.

The father had unlimited power in his own household. He had the right to banish his children, to sell them as slaves, and even to put them to death. To him the family meant far more than the single individual, and in order that the family might be strong, any member of it must be ready to give up all for its welfare. The reason for this

was that fighting was a constant necessity. Every family was a little military company, and the captain had to be obeyed instantly and wholly, or all might be killed or made slaves. It was better, they thought, for the head of the family to decide what was best to do, even if the decision led to the death of his own child.

Loyalty to his country was the first thought of every true citizen.

Just as a member of the household was expected to put aside his own interests for the good of the family, so any citizen of Rome was expected to endure any suffering, meet any danger, or even give up his life, if he could serve his country. The Romans of those earlier days kept faith with each other, they were loyal to their state, and they cheerfully submitted to law and order, however severe. The world has never known a finer example of patriotism than was afforded by their intense love of country. Every Roman freeman was proud to be a citizen of Rome. He believed that "to be a Roman was greater than to be a king."

The Romans extend their power in Italy.

Their respect for law and order not only made it easier for them to unite, but it also helped them to bind together the peoples they conquered. For, although they treated these conquered peoples as subjects, they gave them the Roman code of laws, and far greater security than they had had before, and allowed them much freedom in managing their local affairs.

On the conquered land the Romans planted communities of loyal Roman citizens; and these "Little Romes," scat-

tered here and there throughout Italy, became centres for the spread of Roman ideas and ways of living. All the tribes and cities were connected with Rome by a superb system of public roads; thus the Romans were able to extend their power during the five hundred years after the founding of the city. By that time they had become the masters of all Italy south of the Rubicon, and many of them were enjoying wealth and luxury.

Suggestions and Problems

1. Sketch a large picture relief map of early Rome and show advantages of its geographical position.
2. Prepare for a story-telling period to be devoted to Roman gods and Roman myths.
3. Imagine yourself in the home of an early Roman. Tell all you can about it.
4. Compare the father in the Roman family with the American father in his relation to the family.
5. In what ways were the Romans patriotic? What do you admire in these people?
6. You have found that the early Romans did not try to enslave the people they conquered, but united their lands by building roads, all leading to Rome. Why was this of benefit to the conquered people and to the Romans?
7. Who were the Patricians? the Plebeians? What difficulties did they have and how did the Plebeians better their conditions? Why was the settlement of their differences a good thing for Rome?

CHAPTER IX

ROME AND CARTHAGE, RIVAL POWERS IN COMMERCE, ENGAGE IN A LONG AND TERRIBLE STRUGGLE

How the struggle between Rome and Carthage began.

After Rome had gained control of the tribes and cities in Italy, it was plainly her duty to defend them against their enemies. It even appeared necessary, after carrying her conquests to the southern coast of Italy, to extend them farther, for her frontiers were now close upon those of Carthage. This was a famous trading city on the north coast of Africa, almost south of Rome, and about 100 miles away. Her population was perhaps 1,000,000, and she had control of much of northern Africa, of the islands of Corsica and Sardinia, and also parts of Sicily and Spain. The two cities became bitter rivals, and when, in 264 B. C., Rome sent aid to one of the Greek cities of Sicily, the first war with Carthage began. It ended in severe defeat for Carthage.

Hamilcar and his son Hannibal plan to humble Rome.

Hamilcar, who fought for Carthage in this war, had such a hatred of Rome that he longed to humble her. So he set out to make war upon her by way of Spain, where both Rome and Carthage had settlements. Before he could carry out his purpose he fell in battle. But he left a son,

Hannibal, who in time attempted to carry out his father's plan.

When Hannibal was only nine years old his father took him to the altar of the great god of Carthage, where the boy swore to do everything in his power to injure Rome. Hannibal never forgot his oath. Nineteen years later he led his own army against Rome.

Hannibal with a large army crosses the Alps to the plains of Italy.

We need not follow in detail this long war, but we must not overlook the famous passage of the Alps, and the life-and-death struggle between Hannibal and the Romans, for they show what an able general he was and how great a thing it was for the Romans to defeat him.

Hannibal and His Army Crossing the Alps

Having marched over the Pyrenees and forded the Rhone, he began to cross the Alps, with something like 50,000 men and 58 elephants. It was a gigantic undertaking and put to severe test his courage and skill as a general. The mountains were steep and slippery and the passes narrow and dangerous. Hundreds of men and horses lost their footing and fell thousands of feet to their

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30°
GAUL
Massilia
Placentia
L. Trasimenus
ITALIA
Rome
Capua
Cannae
Brundisium
Tarentum
CORSICA
SARDINIA
SPAIN
Saguntum
New Carthage
MEDITERRANEAN SEA
Syracuse
SICILY
Carthage
NUMIDIA
Zama
MAURETANIA
AFRICA
THE WARS WITH CARTHAGE
Hannibal's March to frontier of Italy

death on the rocks below. It looked at times as if the whole army might be lost.

After fifteen days, when they reached the foot of the mountains, 20,000 men had perished; and the survivors, ragged, weak, and worn, were like walking skeletons. Many horses had died, and those still alive were so weak they could hardly stand. Only the strongest of the men and beasts could endure the intense suffering from cold and hunger and fatigue, to say nothing of the blinding snow-storms and fierce attacks of hostile tribes.

Yet during all this period of trial and hardship Hannibal never lost courage. He could work day and night without ceasing when any special demand was made upon him. Many nights he slept on the bare earth with no covering but his long cloak. Sharing with his men all their dangers and hardships, he gained their good-will and devotion. They were always ready to follow wherever he might lead. They trusted him as a man; they idolized him as a general, and his perfect command over them made it almost impossible for them to be conquered in battle. He was one of the greatest generals of all times, as the Romans were soon to find out.

The war is long and terrible.

He carried a terrible war into the heart of Italy and even to the very gates of Rome. In the first three of the fifteen years of the conflict four pitched battles were fought, in every one of which Hannibal was the victor. Even when the Roman army greatly outnumbered his own, it was no match for him. Although

the life of the nation was threatened, the Roman Senate never wavered in its unyielding purpose to carry on the war; and the Roman people, upon whom the losses fell so heavily, were firm in their resolve to fight for home and country. It

The Attack on Carthage.

is not surprising that Hannibal could not conquer such a people. He had hoped to stir up the allied tribes of Italy, and then his task would have been easier. But very few of them deserted Rome, for they were bound by ties of race and of religion, and had been justly treated and well governed by the Roman people.

Rome carries the fight to Africa and crushes forever the power of Carthage.

Finally Hannibal was obliged to retreat, for the Romans carried the war into Africa, and he had to leave Italy in order to defend Carthage. On the plains of Zama, not far from Carthage, a battle was fought between Hannibal and the Roman commander Scipio (202 B. C.) which not only ended the war but crushed forever the power of Carthage in the ancient world. It was better for the world that Rome won the victory, because Roman civilization was much higher than that of Carthage.

Suggestions and Problems

1. Rome and Carthage seemed to think there was not room for two strong nations in the world. What do you think of such an idea? If nations to-day had such an idea, what might happen?
2. Why did Hannibal take such a roundabout way to Rome?
3. Imagine yourself with Hannibal when he crossed the Alps and tell some of his experiences. How did Hannibal show he was a great general?
4. Explain why Hannibal could not conquer Rome. Why has this war been called a war between one man and a nation? What do you admire in the Romans of that day? What do you admire in Hannibal?
5. With Carthage destroyed, what would Rome then be free to do?
6. Do you understand why it is better for us that Rome defeated Carthage?

CHAPTER X

THE ROMANS CONQUER GAUL AND BRITAIN AND CARRY ROMAN WAYS OF LIVING TO THE BARBARIANS WEST AND NORTH

The Romans extend their conquests and customs to peoples who in time were to settle in America.

After Rome had brought Italy and Carthage under her rule, she began to push out her borders in all directions. Just as Alexander the Great by his conquests spread Greek ideas and ways of living, so the Roman nation after the conquest of Carthage reached out into the lands lying all around the Mediterranean Sea and made ready the path for Roman customs to travel. Through their conquests the Romans were amassing wealth and raising their standards of living. In both their private and their public life they were far in advance of their early ancestors.

Cæsar defeats the Germans and drives them out of Gaul.

Let us follow the Romans as they push their way into the country bordering Italy on the northwest, which they called Gaul, and then on across the English channel to the island of Britain. Their first advance was northward into Gaul. Julius Cæsar, the greatest of all the Roman generals, led this advance. He had not gone far before he

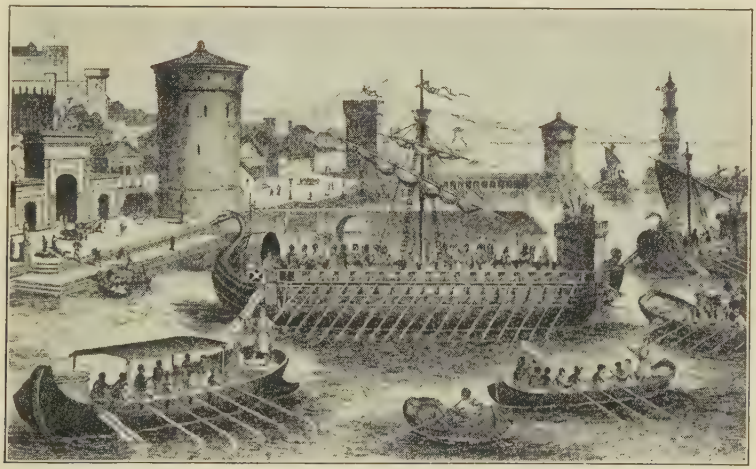
found that he had to reckon with an enemy far more dangerous than any Gallic leader. This was Ariovistus, a German king, who some years before had led an army out of the forests of Germany across the Rhine. Invited by two of the Gallic tribes, he had come to fight for them against another tribe. Then, with his victorious followers, he proceeded to take into his own hands the leadership of all Gaul. The power of this German king Ariovistus had grown so that it greatly troubled Cæsar. He decided to get rid of him and therefore at once took up his march against him.

It was not long before the natives and traders in Gaul began to bring in reports of the huge size, the fierce eyes, the wonderful bravery, and the great number of these fearless German warriors, who for fourteen years had not come under the shelter of a roof. Is it any wonder the Roman soldiers were seized with panic! Some of them wept. Many made their wills. Others begged that they might go back to their homes, although they insisted, in their shame at seeming to fear men, that it was only the trackless forests of which they were afraid. But Cæsar did not waver in his purpose. Soon a battle was fought, and the Germans were so badly defeated that they fled to the Rhine.

Cæsar decides to invade Britain. After three years of warring with the Gauls, Cæsar decided to invade Britain (55 B. C.). The Celts of Britain were of the same race as the Gauls and as allies had not only sent them help but furnished them an easy refuge across the English Channel when hard

pressed by the Romans. So the Roman conquest of Gaul was not secure until the Britons were conquered.

On this first expedition Cæsar and his army crossed the English Channel in 300 small vessels. Approaching the coast of Britain near the spot where Dover is now, he met



A Roman Seaport with Ships of War and Other Craft.

the enemy's forces, whose chariots moved along the shore as fast as his galleys sailed through the water. Although the natives fought bravely with their bows and arrows, the well-drilled Romans drove them away. But as the Britons returned later and made much trouble for Cæsar by attacking his troops, he sailed back to Gaul.

The next spring Cæsar again invaded Britain. He landed without being opposed, pitched his camp on the sea-

shore, and advanced inland. After sixty days, during which there was some fighting, he made peace with the natives, and sailed back a second time to Gaul. He had not conquered the Britons, but he had so impressed them with Roman power that they did not make any further trouble for him by sending help to the Gauls.

The Romans conquer the Britons and make them heirs to Roman ways of living.

This was Cæsar's last visit to Britain. We must pass over nearly a century before we find the Romans there again. Then they conquered all but the northern part, brought it under Roman rule, and remained three and a half centuries, or longer than the time from the settlement of Jamestown to the present time.

In civilizing the country, they cut down forests and drained marshes. Then they taught the natives methods of tilling the soil that were new to them. They built many cities, each of which became a centre of Roman life and industry. These cities, with their luxurious villas, baths, and amphitheatres, helped to make life agreeable for the officers and garrisons stationed there, and for the families of merchants and traders. London, York, Lincoln, and Chester still contain parts of the old Roman walls. Some of the best highways that are now in use in England were first built by the Romans. Four of these Roman roads began at London and three at Chester, and led to various parts of the island. The Romans also introduced Roman law and government. In these and in many other ways they

taught the Britons better methods of living and working than they had known before.

Cæsar faces a dangerous uprising of Gallic tribes.

About two years after the Romans entered Britain the second time (52 B. C.), many of the tribes of Gaul rose to throw off the Roman yoke. These Gallic tribes were already well advanced in the arts of living, and bitterly opposed Roman rule in Gaul. An able young general, Vercingetorix, was their leader. When news of the uprising reached Italy, where Cæsar was busy with affairs of state, he rushed back to Gaul and took command of the Roman troops. It was a daring attempt, and even after reaching his army Cæsar faced a dangerous situation. Vercingetorix knew that in open battle the well-trained Roman legions would be certain to defeat his troops. So he planned to starve Cæsar's army out of Gaul by burning the towns and villages and laying waste the land that supplied them with food. More than twenty towns were burned in one day.

Cæsar finally defeats Vercingetorix and Gaul continues under Roman rule.

Later Cæsar attacked Vercingetorix and was repulsed with heavy loss. The outlook for bringing Gaul again under Roman control was bad. Even Cæsar was discouraged. Vercingetorix, greatly encouraged, planned a much larger campaign. But not being able to hold back his warriors, he was forced at once into an open battle with the Romans and was severely defeated. He retreated to Alesia where Cæsar soon attacked him. After

Roman Slingers.

desperate fighting the Gauls were obliged to surrender. Vercingetorix, dressed in full armor, rode proudly into the presence of his conqueror. Giving up his arms and his steed, he sat down in silence at the feet of Cæsar. Five years later this daring leader of a lost cause was led in a triumphal procession through the streets of Rome; and while his conqueror was offering solemn thanks to the gods in the Capitol, he was put to death at its foot for the part he had taken in the uprising of his countrymen against Roman rule.

The conquered Gauls adopt the civilized ways of the Romans.

In this brief account of Cæsar's invasions of Gaul and Britain, what we wish to remember is not so much the battles he fought, or the victories he won, as the fact that he was making ready for the spread of Roman ideas, Roman customs, and Roman ways of living among our ancestors in northern Europe and England. The very barbarians who fought the Romans knew and envied their better methods of living and doing things, copied their manners, and tried to

live like them. They were glad to come under Roman laws, and by degrees they adopted the civilized ways of the Roman people.

Suggestions and Problems

1. We now find the Romans in Northwestern Europe, the region from which hundreds of years later colonists came to America. Trace your racial ancestry as far back as you can and try to discover what part of the Old World you came from.
2. Point out on the map how far the Romans extended their conquests to the North and West. What present-day countries occupy this territory?
3. Why did Cæsar and the Roman soldiers go up into Gaul and Britain? What effect did their being there have on us?
4. The Romans were in Britain for three and one-half centuries, a time longer than from the settlement at Jamestown to to-day. Tell all you can about Roman life in Britain during that time.
5. How do you account for the uprising of the Gallic tribes against Roman rule?
6. What kind of leader was Vercingetorix, and what do you admire about him?
7. Show on the map the parts of Europe which Cæsar travelled over with his army. Do tourists travel over some of the same ground in our time? Tell differences between modes of travel then and now?
8. What is meant by saying that the Romans were not only succ ssful warriors, but also very successful teachers? What did the Romans teach the people of Gaul, and how did this teaching come to have any effect upon our life to-day?

CHAPTER XI

ROME AS THE CAPITAL OF AN EMPIRE EMBRACED ALMOST ALL THE KNOWN WORLD

The vast empire and its capital.

In time the Romans came to rule most of the civilized world and built up a great empire under Augustus, a grandnephew of Cæsar. In Europe it included Italy, Greece, Spain, France (Gaul), and what is now England, also parts of Germany, Austria-Hungary, the Balkan states, and the Turkish Empire. We may say that all Europe lying south of the Danube and west of the Rhine, and all northern Africa and western Asia came to be a part of the Roman Empire, which was as large as our own country, and contained just about as many people. Rome was the capital of this vast empire. At the time when Augustus was emperor, 30 B. C.–14 A. D., it contained about 1,500,000 people, or about twice as many as our city of Baltimore.

Shall we take a glimpse of Rome in the days of its imperial grandeur? As we pass through its narrow, winding streets, we are impressed by the massive public buildings which for hundreds of years have been a part of the life of the rich and the poor. And since in the days of the empire the Romans made pleasure-seeking one of their chief

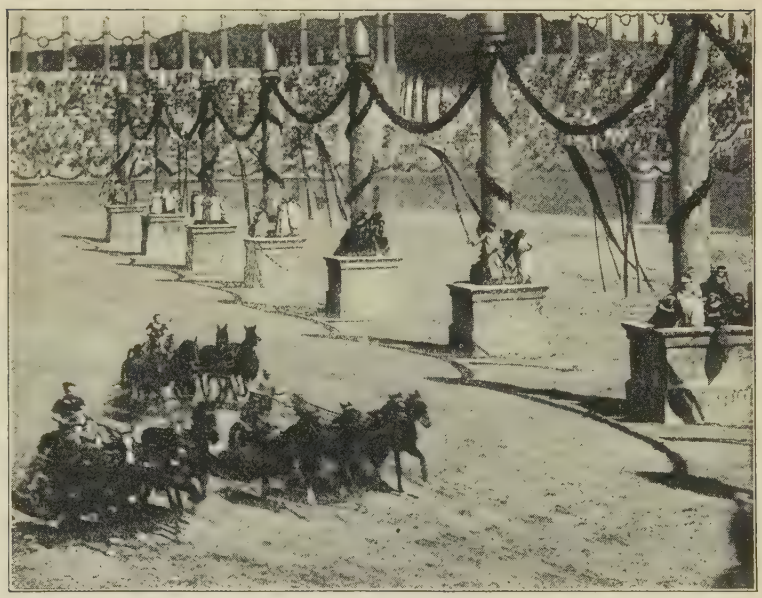
aims, we shall go first to the principal centres of amusement and recreation and see what takes place there.

The Coliseum was the great outdoor theatre of Rome.

The gladiatorial contest and the chariot-race are the most popular shows. The contests between gladiators are held in the amphitheatres, the largest and greatest of which is the Coliseum. It covers nearly six acres, and seats 87,000 people, who delight in watching what we should call cruel spectacles. We see the vast throng seated and waiting for the exciting events to begin.

The Coliseum.

First comes a procession, which includes a parade of chariots. Then follow the gladiators, either captives taken in war, or slaves trained for this special kind of fighting. Armed with swords and spears, they march around the vast arena before beginning their deadly combat, which may be with one another or with wild beasts. Sometimes they fight in pairs, and sometimes in groups. At other times there is a bloody duel between two animals much unlike, as a lion and a bear, a wild boar and an elephant, or a bull and a tiger. The



By courtesy First National Pictures, Inc.

A Parade of Chariots in the Coliseum.

more the people see of these brutal games the more they desire them.

The Circus Maximus with its chariot-races rivals the Coliseum.

Rivalling the amphitheatre in excitement and interest is the circus, where the chariot-races are held. We go to the largest one, the Circus Maximus, which seats 400,000 people. Four and sometimes six chariots take part in a race. Each chariot is drawn by a number of horses, from four to ten abreast, with the driver standing erect and dressed in a short tunic. The tunics are red, white, green, and blue, and each driver's color is worn by those who

favor him, just as we wear our favorite college color at a college game or boat-race. So we all are divided into four parties, our interest centring in the success of our chosen color. The charioteers speed seven times around the course, covering a distance of about four miles. The turns are so sharp that as the horses race at full speed we fear that some chariots may be upset or smashed and their drivers hurt or killed. Such accidents occur sometimes, and that makes the interest all the keener. The clatter of chariots, the cries of drivers, and the wild shouts of thousands of spectators are very exciting and make a scene we shall never forget.

The Gladiator.
In the Capitol, Rome.

We are told that some of the charioteers, who are either freemen or slaves, have made large fortunes. One of them, we are told, has earned $60,000, and he is only twenty-one years old, and another one has left his son more than what would be $1,400,000 in our money. These facts indicate that much training and skill were necessary to make a successful charioteer in the times of which we speak.

How the luxury-loving Romans used the public baths.

Another way in which the rich sought amusement and recreation was in the public baths. These buildings were like huge and luxurious club-houses. The men could go swimming or take hot, cold, or steam baths,

The Interior of a Rich Roman's House.

and could spend their time pleasantly in other ways. Attached to the baths were gymnasiums, lounging and resting rooms adorned with statues and pictures, libraries, and even gardens. In the same building were also shops and restaurants. The baths were usually crowded. Sometimes men spent the entire day there. "Two baths a day make two days," they said, and they often took many in the

course of a day to increase the joy of living. Wouldn't you like to have been a Roman?

The golden palace and the luxurious villa are in sharp contrast with the simple homes of the early Romans.

Many wealthy Romans owned luxurious villas. They were ornamented with marble columns, statues, beautiful pictures, urns richly carved, and vases of marble, bronze, silver, and gold. The most wonderful of all was the golden house of Nero. It covered an area of a square mile; its walls shimmered and glittered with gold and gems. The grand dwellings of Rome in her glory were far different from the one-room cabins of her early days.

By courtesy of First National Pictures, Inc.

A Reconstructed Street in Rome, Showing the House of an Average Citizen.

Millions of slaves degrade the people of Rome.

This magnificence of living points to the untold wealth the Romans had gathered in their conquest of foreign lands. From the same sources they had brought home great numbers of slaves. Some were captives of war, others were bought in trade. After the conquest of Gaul by Cæsar it is believed that nearly one-half of the population of Rome was slaves.

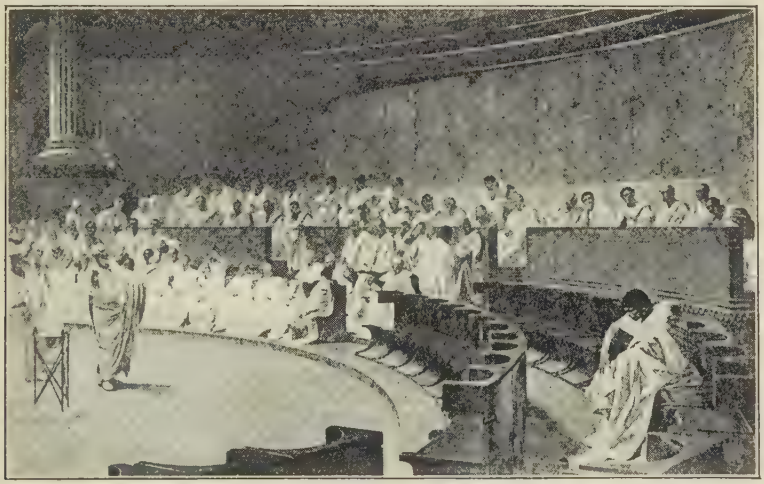
What was true of Rome was true in greater or less degree of other parts of Italy. Millions of slaves crowded the peninsula. They were very cheap. At the close of a successful war in the East, the Roman commander sold his captives for an average price of eighty cents. The man was poor who did not own at least three or four slaves, and often a rich landowner had hundreds. He employed cheap slave labor to cultivate his huge estate, formed by uniting the many small farms which his wealth or power made it easy for him to buy or seize. Thus he could raise grain at less cost than the man who tilled his own farm. So the small farmers were driven out of business. They sold their land and flocked to Rome, where they became a part of the idle rabble of the city. After a time they looked down upon labor as unworthy of freemen, and slaves came to be almost the only workers in Rome.

The freemen consist of two classes, the very rich and the very poor.

The freemen were mainly divided into two classes — the very rich and the very poor. The rich enjoyed feasting and revelry; the rabble sought free bread and excitement. How different were these Romans under the empire from those sturdy peasants of the early republic, who obeyed the stern law of service to the state! At that time the wealth of Rome was in her manhood; now it was in the things she owned. Her manhood had become corrupt. The good old days, when the Romans thought more about what they *were* in themselves than of what they *had*, were gone!

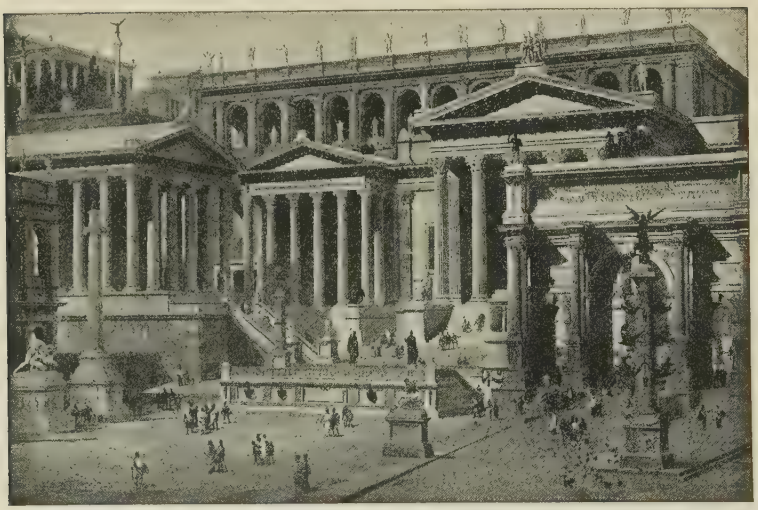
The Gracchus brothers play a heroic part in the struggle for justice.

A few noble Romans saw the evils that would arise from having this idle, landless class. One of them, Tiberius Gracchus, tried to have the land given back to the small farmers. In an eloquent address he said:



Cicero Denouncing Cataline in the Roman Senate.

"The beasts that prowl about Italy have holes where they make their beds. You who fight and die for Italy enjoy only the blessings of air and light. Homeless, unsettled you wander with your wives and children — yet there is no clod of earth you can call your own." Gracchus was slain by a mob of senators while speaking for this reform, and ten years later his brother Gaius, who had taken up the struggle for justice, was also killed by a mob. In the long struggle for



A Reconstruction of the Forum as It Must Have Looked at the Height of the Roman Empire.

In the centre of the picture is the rostrum, or speaker's platform.

liberty we should always remember the Gracchus brothers and the heroic part they played.

The Senate becomes corrupt, and ambitious generals seek control as dictators.

A corrupt people made a corrupt Senate. That once patriotic body became unfit to govern, and victorious generals one by one strove to put themselves in control at Rome. Struggles went on between rival leaders for many years. Then Cæsar openly made himself master of Rome, and the Senate yielded to him as head of the Roman world.

The Forum was the heart of Rome.

At this time the Forum was the most interesting place in the city. There was an old saying that "Rome was the centre of the

world, and the Forum was the heart of Rome." In early days, when it was the only open square in Rome, it was used as a market and for holding religious and state ceremonies.

By courtesy of First National Pictures, Inc.

A Gathering of Romans in the Forum in the Time of Nero.

Even now, in the days of its glory, it was not as large as the usual city square, and was crowded with statues and columns erected in honor of distinguished men. Here stood many noble buildings. Among them were temples, halls of justice, and the curia, or senate-house. From the rostrum, or speaker's platform, orations were made to the people.

It was said that when a Roman was not at home he was in the Forum. Here lawyers and brokers carried on their busi-

ness; money-lenders were busy; nobles and senators met for discussion; and always the idle rabble gathered. On certain days there were religious festivals and games; and even, at times, triumphal processions passed through on their way to the Capitol.

A Roman triumph is held to glorify victory.

The desire nearest the heart of a Roman general was that he might have a triumph; that is, a celebration by the city as a reward for a great victory. Imagine yourself in Rome on the day of a triumph. You will observe that the people crowd the streets, jostling each other for standing-room. Grandstands along the way are filled. The temples are open and fragrant with flowers.

We see a gay procession approaching through the Arch of Triumph. It is led by the magistrates and the Senate. Trumpeters follow, and then wagons loaded with the spoils of war. Flute-players are next, in advance of animals to be sacrificed, white bulls with gilded horns. With them are priests to perform the sacrifice. Strange animals that have been captured come next, then the banners of the enemy, and finally the captives.

The victors follow in single file, escorting the general. He is standing in a circular chariot, drawn by four horses. He carries a laurel bough in his right hand and a sceptre in his left. On his head rests a laurel wreath. Above it a slave holds a jewelled crown. The general has a body-guard of prominent officials and citizens, all on horseback. Last of all

come the infantry, with laurel on their spears, laughing and shouting and singing hymns to the gods.

By courtesy of First National Pictures, Inc.

Triumphal Arch.

Through these arches processions in celebration of Roman victories marched.

At the Capitol the chief captives are led aside into a prison and put to death. Then the sacrifices are offered, and the laurel wreath placed in the lap of Jupiter, king of the gods. A great feast follows in the temple. Then the general goes to his home attended by a throng of citizens, with pipers and torch-bearers leading the way.

The Romans show great skill in engineering, and excel in the building of roads and aqueducts.

The arch of triumph shows the great skill of the Romans in engineering. They were the first to make use on a large scale of the arch and the dome, and they were masterful builders of bridges. Other great structures were the Coliseum, the Circus Maximus, the baths, and the theatres. And more famous still were their roads and aqueducts. Wherever the Romans went as conquerors, they built magnificent roads, so that people of that time might truly have said: "All roads lead to Rome."

In building them, they cut down hills, tunnelled mountains, and spanned rivers with bridges of stone. Along either side of the roads they laid stone footpaths, and at short intervals placed stones for travellers to rest upon or to use in mounting their horses.

From a photograph by Burton Holmes from Ewing Galloway.

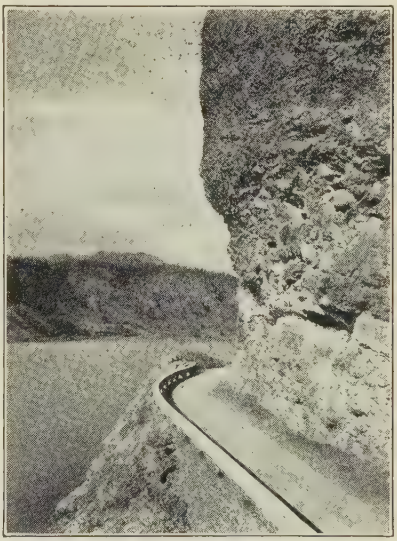
Petite Corniche Road.

Roman road built in time of Cæsar still in use to-day.

Rome was the starting-place for twenty-four roads, and milestones marked the distance from the capital city of the empire. Some of the roads were trunk lines with connecting branch roads, like our railroad systems to-day. These roads kept Rome in touch with all parts of her territory and made it possible to move troops rapidly when they were needed. As in Persia, there were stations for relays of horses, and important news could be carried 150 miles in a day. The most famous of all the roads is called the Appian Way. It is still used, and runs in a southeasterly direction to Brindisi, on the eastern coast of Italy, 300 miles from Rome. Without her fine system of roads Rome could not have held her empire together.

Roman aqueducts supply the city with water.

Since the water of the Tiber and of the wells in Rome was not good to drink, the Romans had to bring pure water from the hills. They did this by means of aqueducts, or artificial water channels. Roman aqueducts were as wonderful as Roman roads. There were eleven of these magnificent structures, built of stone. The channel itself was a trough of brick or stone, lined with cement, or sometimes with lead, and covered over. When a hill interfered with its course a tunnel was made; but when a valley was to be crossed, the channel was supported on solid masonry or on arches of stone.



The Columbia River Highway.
Built recently in Oregon and used by thousands of motor-cars.

Reservoirs were built in the city for receiving and distributing enormous quantities of water, which was needed for private houses, public baths, ponds, fountains, and so on. Prominent even to-day in the landscape just outside of Rome are the ruins of the aqueducts through which water flowed into the city many hundred years ago. Two are still in use.

How the Greeks influenced the Romans.

The Romans in much of their building came under Greek influence. This was true in their villas as well as in their public buildings. They followed the Greeks in adorning them

From a photograph by Ewing Galloway.

The Claudian Aqueduct at Rome.

with statues, paintings, urns, vases, and other things of beautiful design and skilful workmanship. Lacking the artistic genius of the Greeks, the Romans never produced objects of such grace and beauty as those found in the cities like Athens, Antioch, and Alexandria. But when they conquered Greece they brought as booty to Rome thousands of statues, bronzes, paintings, and other works of art.

In beautifying their buildings with these works of art the Romans were performing a greater service than they knew, for they preserved the glory of Greek art and handed it down to the people who were to live in later times.

Greek education and literature are adopted by the Romans, and Greek slaves become teachers of their masters.

The influence of Greek art upon the Romans was not greater than that of Greek literature. In Rome it became the fashion for rich men to have the best Greek books in their libraries and to study and discuss Greek plays, Greek philosophy, and Greek poetry. Many of these books came as the booty of conquest, and many also from merchants and traders. After a time all men of even modest learning were expected to speak and write in Greek. In this way many Greek words crept into the Latin language, which, in turn, passed them on to us.

Closer even than their literature was the personal contact with the Greeks themselves. When Rome conquered Greece, thousands of the best-educated men of that country were made slaves and were brought to Rome. Many of them read to their masters from Greek historians, poets, and philosophers, and large numbers came to be the teachers of Roman boys. Thus Greek ideas and ways of living spread among the Romans, who took fresh delight in the strange and beautiful life of the Greeks. The Greek language came to be a necessary part of the schooling of every well-taught boy. Homer's "Iliad" and "Odyssey" were regular text-books.

They were studied not merely for language and literature but also for geography, history, and religion.

Roman education trained for practical service as a citizen and a soldier.

Up to the age of six or seven years Roman boys were trained by their mothers. They were told stories of Roman leaders and heroes whose lives might help them to become brave, obedient, and loyal citizens.

Then the boys began to attend school. The girls remained at home to be further taught by their mothers. On their way to school, which opened before sunrise, the boys of well-to-do parents were attended by slaves, who carried their books and writing-materials and saw that no harm came to them.

You may be sure that the boys did not enjoy any such school-building as yours. At one end of the schoolroom sat the master on a raised platform, while the boys sat in front of him on stools or benches. Over the master's head rested a big stick, which was freely used if necessary, for Roman discipline, both in the school and in the army, was strict and severe. There were no pens or pencils, and no slates or paper. In their written work the boys used a wooden tablet covered with a thin layer of wax, and a stylus, sharp-pointed at one end and blunt at the other. If a mistake was made, it could be easily corrected by smoothing out the wax with the blunt end. The masters, who were either slaves or freemen, taught the boys such things as would prepare them for the life of the citizen and the soldier. So the boys studied reading, writing, and arithmetic, and learned swimming, riding, and throwing the javelin.

The fifteenth birthday of a Roman boy was a big event in his life. On that day he laid aside the toga with a narrow purple border, and put on a white one such as the men wore. With his father and friends he went to the Forum, wrote his name in the lists of other Roman citizens, and offered sacrifices to the gods in the temple on the Capitoline Hill. Now he could call himself a Roman citizen, ready to do duty as a soldier and to give his country loyal service.

At a very late period the Romans write a literature of their own.

Not until the time of Augustus did the Romans have much literature of their own. Then the historians Livy and Tacitus and the poets Virgil, Ovid, and Horace wrote books which helped to make the "Augustan Age" illustrious in Rome just as the "Age of Pericles" had been in Athens. These books still live. They are studied in our high schools and colleges, and are read with profit and pleasure by students of the ancient world.

The books used by the Romans were not like ours; for the people did not have paper as we know it, and printing had not been invented. All the books had to be written by hand with black ink, and instead of our cotton or wood paper, papyrus, like that made by the Egyptians, was used. The booksellers made their own first copies, and kept assistants for producing other copies. The production of these was often made more rapid by dictation, one person dictating for several scribes who worked at the same time.

Suggestions and Problems

1. Draw on the blackboard a large map of the Roman Empire. On this map show the principal Roman roads. Tell how they affected the commerce, language, and migration of people. Show the location and name the countries in Europe, Asia Minor, and Africa to-day which were within the boundaries of the old Roman Empire.

ROME AT THE HEIGHT OF HER GLORY AS AN EMPIRE

(Date?)

RISE OF ROME AS A REPUBLIC

FOUNDING OF ROME 753 B. C.

With this graph before you, set down those things that caused Rome to rise to leadership in the ancient world. What kept Rome going for three centuries as a mighty empire? What led to Rome's decline and finally to her downfall in A. D. 476? Place these dates on your time scale.

DECLINE OF ROME

FALL OF ROME A. D. 476

3. What did Rome gain in material things, in wealth and luxuries, under the empire? What did she lose in the ways of living and the character of her pe ple that were really of more value to her? What was the effect of the introduction of slavery and the taking over of lands by wealthy landlords?
4. Why did the Senate become unfit to govern? You see that Rome at the height of her power gloried in quite different things from tho e of which the Greeks were proud. As conquerors, what did the Romans do with the learning of the Greeks? Tell how the Greek slaves served as teachers of the Romans. In what ways was Greece even now more powerful than Rome?
5. Find all you can about the Roman schoo programme for a Roman boy's school-day. Compare with your own school-day. What was the training of a girl in Rome?
6. Try your hand at adding or multiplying a set of numbers by means of Roman numerals. Do the same with Arabic (our numerals). What is the advantage of our system?

CHAPTER XII

AFTER PERSECUTING THE CHRISTIANS FOR YEARS ROME MAKES CHRISTIANITY THE NATIONAL RELIGION

Roman religion is devotion and loyalty to Rome and to her gods.

The early Romans, like the Greeks, worshipped many gods and spirits. They believed that these spirits were everywhere about them, in rivers, forests, and mountains, and that they took an active part in the life of man. The Roman was practical and straightforward in his religion. He believed that if he was true to the gods they would be true to him; and he did not expect they would favor and protect him unless he honored them by proper worship and sacrifice. In their worship the Romans had deeply at heart the welfare of Rome. It was in their love of country that they showed their religious feeling. Devotion and loyalty to Rome were devotion and loyalty to the gods of Rome. Their patriotism was their religion.

The important gods were Jupiter, supreme ruler of the earth and sky; Juno, his wife; Pluto, god of the underworld; Neptune, god of the sea; Venus, goddess of love and beauty; and Minerva, goddess of wisdom. One of the greatest Roman deities was Vesta, goddess of the hearth. In early Roman days the hearth was the centre of the house, and the

family in gathering about it made each meal an act of worship. In the temple of Vesta at Rome, a fire was kept continually burning, as a symbol that the whole people were one great family.

The Emperor Augustus gives the Roman world peace and prosperity.

The Romans also worshipped their emperors. Augustus, who triumphed over all his rivals and established one-man rule in Rome (31 B. C.) was the first to be so honored. He gave the Roman world such peace and prosperity as it had never had before. We should always keep in mind, too, that Rome carried her law, government, and language, as well as her industry, art, and religion, to the many peoples she ruled so well. In this way she made the Roman Empire a unit and also gave a unity to civilization which was a good preparation for the coming of the Christian religion.

Juno, Wife of Jupiter, One of the Roman Goddesses.

How Christianity began.

During the peaceful reign of Augustus Jesus was born in Bethlehem, a quiet little town six miles from Jerusalem, in the Roman province of Judea. About all that we know of Jesus, who became the great

20° Longitude West 10° from Greenwich 0°
10° Longitude 20° East from 30° Greenwich 40°
50°
20°
30°
10°
0°
10°
20°
30°
ATLANTIC OCEAN
BRITAIN
TRINOVANTES
KENT
GALLIA BELGICA
GALLIA LUGDUNENSIS
GERMANY
Rhine R.
SARMATIA
MAXIMA SEQUANORUM
RHAETIA
NORICUM
PANNONIA
AQUITANIA
GALLIA NARBONENSIS
GALLIA CISALPINA
ILLYRIA BARBARA
MOESIA
Danube R.
BLACK SEA
HISPANIA TARRAGONENSIS
LUSITANIA
BAETICA
CORSICA
SARDINIA
ITALY
ILLYRIA GRAECA
MACEDONIA
THRACE
BITHYNIA
PONTUS
ARMENIA MINOR
GALATIA
CAPPADOCIA
MYSIA
PHRYGIA
LYCAONIA
LYDIA
PISIDIA
CILICIA
CARIA
LYCIA
ASIA
ACHAIA
RHODES
CYPRUS
CRETE
SICILY
MEDITERRANEAN SEA
MAURETANIA
NUMIDIA
AFRICA
CYRENAICA
MARMARICA
EGYPT
Nile R.
RED SEA
SYRIA
JUDEA
THE ROMAN EMPIRE
AT THE
Beginning of the Christian Era
SCALE OF MILES
0 100 200 300 400 500 600
L.L. POATES ENG. CO., N.Y.

Teacher of mankind, is recorded in the first four books of the New Testament. Here we are told that He was thirty years old when He began his great public work as the Founder of a new religion. He taught that there is but one God, and that love should guide and control men in all their dealings with one another.

The common people in Judea flocked to hear Jesus as He preached about the Kingdom of God. They believed He had come to lead them against Roman rule and to restore to them their political freedom. The priests, on the other hand, feared His power and hated Him because He had so little regard for their religious ceremonial. In the end they accused Him of trying to bring about a rebellion against the Roman Government in Judea by claiming to be King of the Jews. Although His teaching was wholly religious, they took Him before Pilate, the Roman governor in Judea, demanding that He should be put to death, and Pilate delivered Him to be crucified. The life and death of Jesus have had a profound effect for good upon civilization.

The followers of Jesus Christ were called Christians. One of the most noted of the early Christians was the Apostle Paul. He was a Jew by birth, and since he was born in the Roman province of Tarsus, he was also a Roman citizen. As a Christian he was brought to trial by the Jews in Judea, but as a Roman citizen he claimed the right to appeal to Rome for a special trial. He was sent there in chains and later was put to death because he was a Christian.

Why the Christians were persecuted.

Many of the early Christians were put to death on account of their religious faith. They were believed to be dangerous and were treated as public enemies. This was largely because they held their religious services in secret, and the Romans had forbidden secret organizations, fearing plots against the state.

Besides, the Christians would not take part in the worship of the emperors. "There is but one God," they declared, "and we will worship Him alone. We cannot worship the emperors, nor the Roman gods." The Romans believed that unless the gods were duly honored and worshipped the empire would be destroyed, and if they denied that the emperor was divine it was the same as to deny his right to reign. So it is not hard to understand why they regarded the Christians as dangerous to the state. A still further proof of their disloyalty, as the Romans thought, was the refusal of Christians to join the army. "It is wrong to fight," they said. "You are unwilling to defend and protect your country," was the angry answer of the Romans.

The Christians suffer much for their faith.

So the Romans put the Christians to death, torturing them in many cruel and shocking ways. Among those who suffered under the Emperor Nero were Saint Paul and Saint Peter, who are said to have been put to death on the same day. Paul, being a Roman citizen, was killed by a sword, and Peter was crucified on a spot near Nero's gardens. A beau-

tiful church, called Saint Paul's, outside the walls of Rome, is supposed to mark the spot where Paul died; and Saint Peter's Church in Rome, the most famous in the world, keeps sacred the memory of Saint Peter.

From a photograph by Ewing Galloway.

Saint Peter's Cathedral, Rome.

The Christians worship and bury their dead in the Catacombs.

The most noted of the secret places in which the Christians worshipped in Rome were the Catacombs. They are underground passages two and one-half to five feet broad, and eight feet high, stretching for about three miles under that part of the city which lies on the west bank of the Tiber. The passages branch off in different directions, and are cut one under another, making at least three different levels, or "stories." Here, in stone niches

hewn in the rock that formed the side of the passages, the early Christians were buried. Sometimes as many as eight niches were cut, one above the other. From one to six million bodies were buried in the Catacombs. This shows that large numbers of people had adopted the Christian faith.

Part of the Catacombs in Rome as They Look To-day.

For three centuries the Christians increase till the Emperor Constantine makes Christianity the national religion.

When the spread of Christianity first came to the attention of the Roman emperors, they tried to crush the new religion. But it continued to grow rapidly until, in the middle of the fourth century, it took largely the place of the old worship. Early in that century the Emperor Constantine allowed the Christians to worship freely. Later he went farther and made Christianity the national religion (325 A. D.), and was himself baptized as a Christian. You will remember the name of this first Christian emperor if you keep in mind that he gave his name to Constantinople. Its old Greek name was Byzantium; but Constantine rebuilt the city and made it, instead of Rome, the capital of the empire.

Things we have learned from the Greeks and the Romans.

From what we have learned we discover that the Romans were very different from the Greeks. Both were great builders, but while the works of the Greeks were graceful and beautiful, because the Greeks were artistic, those of the Romans were massive and imposing, because the Romans were practical.

The Greeks were as patriotic as the Romans; but their patriotism was narrowed to their own city-states. Only when a great danger, like that of the Persian invasions, threatened to destroy them could they join in the common cause. When the danger was past, they fell back at once into their old habits of caring only for their own community.

The Romans were able to build up a nation because they had a broad patriotism. Their interest spread over larger groups of people than those in their own communities. They also had the power to organize one great empire as the Persians had once done by binding together many tribes, peoples, and countries.

Both systems have been of priceless worth to men. The Athenians taught the world the great value of democracy, which meant giving to every freeman a share in the government by allowing him a part in making the laws. The Romans taught the great value of law, order, and organization. By means of these they held together the parts of their empire and made it strong.

THE DEVELOPMENT OF DRESS

PREHISTORIC MAN EGYPTIANS GREEK

ENGLISH — MEDIÆVAL

FRENCH — LATTER PART OF EIGHTEENTH CENTURY

AMERICAN — COLONIAL

AMERICAN — 1850–1860

The Wrestlers.
A Roman statue in the Uffizi Palace at Florence.

From both the Greeks and the Romans we have inherited many ways of living and of doing things that are a valuable part of American life to-day. We still use some of their forms of law and government; we still imitate their architecture and their engineering; we still enjoy their works of art in our museums, our public buildings, our schools, and our homes; and we still study in our high schools and colleges, as well as read by our firesides, books written by their poets, their historians, and their philosophers.

Suggestions and Problems

1. How did the Romans connect their worship with the welfare of Rome?
2. How did Christianity begin? How did it come into conflict with the old Roman religion? Why did the Roman emperors persecute the Christians so severely?
3. How do you account for the marvellous spread of the Christian faith in the Roman Empire in the face of such cruel persecution?
4. Why was it so important to the Christian religion for Constantine to accept it as his faith and make it the national religion? (Note in this connection again the extent of the Roman Empire at that time.)
5. Watch for paintings or pictures of early Christian times. See if you can find pictures about those early times in church windows, pic-

ture exhibits, encyclopædias, and other books. Some of the greatest painters of all time, such as Raphael and Michael Angelo, used early Christian ideas and themes as inspiration for their paintings.

6. Make a list of all the Christian denominations you can find. Show on a map of the world the leading countries of to-day in which followers of the Christian faith outnumber the followers of other faiths.
7. Before we read about the heirs to the Romans, that is, the people who were to conquer Rome and keep alive civilized ways of living, let us spend one period in recalling and talking about American beginnings from the Cavemen down to the time of the Roman Empire.

The Madonna of the Chair, by Raphael.
A painting inspired by early Christian ideals. In the Pitti Palace, at Florence.

We are now to learn something about the long and interesting period which began with the fall of Rome (476 *A. D.*) *and lasted for about a thousand years. We shall first visit those hardy barbarians living in the forest wilds of northern Europe and see them in their private and their public life. They were of another race, youthful in vigor and energy, and with ideas quite different in many ways from those of the Romans. They were unspoiled by luxury, but were educated in their ideas of personal freedom. They had their public assemblies which passed their laws and elected their leaders in war and in peace. In these assemblies each freeman had an equal voice.*

These barbarians, quite ignorant of learning, knew how to meet hardships also, and could overcome their enemies. The Romans, weakened by luxurious living, were no match for them as they swarmed across the Danube and compelled the proud city of Seven Hills to surrender. It took the rugged conquerors a long time to learn civilized ways of living, but under great leaders like Charlemagne in France and Alfred the Great in England they profited not only by their heritage from Rome but enriched it with ideas and practices of their own. In Anglo-Saxon England their public assemblies grew into the moots of the village, the hundred, and the shire, and from England these free, democratic institutions came down to us.

THE MIDDLE AGES; MIGRATIONS OF NEW PEOPLES IN WESTERN EUROPE AND WHAT THESE PEOPLES HAVE TAUGHT US

CHAPTER XIII

THE GERMANS WERE A RACE OF WARRIORS AND CONQUERORS

The Romans are not able to conquer the Germans.

After Cæsar had defeated Ariovistus, and had driven the Germans back to their own land, he built a massive bridge across the Rhine so that, if necessary, he could move his troops swiftly against them. But the Roman legions that guarded the Rhine could not hold back the restless barbarians. Many times, during the next few hundred years, the Germans crossed the frontier, and most of them made new homes within the empire.

To put an end to these inroads, the Romans sometimes became the invaders. But they could not conquer their rude foes to the north, nor push the boundaries of the empire beyond the Rhine and the Danube. To make these boundaries more secure, Germans were taken into the Roman legions to keep out their fellow Germans. Cæsar was the first to do this, and often in later times whole tribes with their chiefs were enlisted and settled along the frontier.

Why these world-conquerors were always baffled by a horde of rude barbarians is explained when we know something of the men themselves and how they lived.

How the Germans lived in their homes.

Let us go back to those far-off days and imagine ourselves wandering into one of the trackless forests of Germany. After picking our way through thicket and swamp, we find

Early German Homes.

ourselves on the edge of a clearing of considerable size. In its centre stands a cabin, circular in shape, with a thatched roof from which smoke is rising through a hole in the top. At a distance we see a tall, strong-looking man with long flaxen hair and blue eyes, wearing a mantle of wool — or is it, perhaps, one of fur? He is the owner of the hut and is just returning from a hunt. Waiting for him at the door

is his wife. She wears a purple garment just like the man's, except that it is of linen. Her arms are bare from the shoulder. Not far off are the children playing at battle. They, too, are thinly clad for this cold climate; but they are brought up to be hardy warriors.

Another Type of Early German Home.

Dinner is ready for the hungry hunter, who eats at a table by himself, and consumes a great quantity of venison, milk thickened with acid, and fruit. His drink is beer, of his own brewing and made from grain raised on his own land. To-morrow, if there is no hunt and he is not called to battle, he will get up late, take a warm bath, and then spend the rest of the day in eating and sleeping. It may be that many days and weeks will run on in the same way; for, when he is not hunting or at war, he does little but sleep and eat. Often, to while away the time, he plays games of chance with his neighbors; for he is too ignorant to find amusement in other ways.

This warrior owns his own house and lot, and holds a share in the common pastureland of the village. By village we must not think of a street with rows of houses; for each dwelling stands by itself and is surrounded by a plot of

ground. There is not a store or public building of any kind in this village. Every family gets its own food as well as it can, the wife, children, old men, and slaves raising the barley and wheat, while the husband does the hunting and fishing.

In the assembly of freemen the German warriors make decisions on an equal footing.

If we wish to see the better side of the master of the household, we must go with him to battle; for, since war is his chief business, it is as a warrior that he shows his strongest virtues. Before any summons to war there will probably come a call to the assembly of freemen. In an open plain he and his comrades sit down together, fully armed, each with a bright-colored shield and a short, narrow-bladed spear. Here they discuss questions bearing upon the welfare of the tribe.

The German warriors love freedom; they are loyal and brave.

In all public matters, such as their choice of a leader, the men of the tribe stand on an equal footing; for they are men of proud spirit, with a keen sense of personal honor, and they love independence and freedom. When the leader of the meeting puts a question, the men shout if their vote is "no," and clash their spears if it is "yes." To-day there is a loud clashing, for they have been asked whether they will make war on a neighboring tribe, and they wish to fight.

They choose a strong, brave warrior and hunter for their chief. Then each chieftain, or head of a clan, gathers his followers about him. The best of these are chosen for a

special body-guard. Their duty is to protect their leader and never to leave him. It is an honor to be chosen for this service, for it is composed of youths whose families have made a reputation for bravery.

All must be loyal even to death, since cowardice is looked

Return of Victorious Germans from a Fight with the Romans.

upon as worse than death, and to die on the battle-field is something greatly to be desired; for after death the brave go to Valhalla, the warrior's paradise. Nor must the chief let his followers outdo him in bravery, or he will lose their respect and bring shame upon himself. As he is loyal to the tribe, so his men are loyal to him. To desert a leader or to lose a shield in battle is a lasting disgrace.

When a boy reaches manhood he is brought into the assembly of freemen and is given a spear and a shield. He

is thus made a defender of his tribe, but he does not become a warrior until he has killed his man.

The women are held in high esteem by the warriors.

Even the women have a warlike spirit. They go with the men to war, and in the hour of battle they dress wounds, give food to the fighters, urge them on to victory, and, if they see them giving way, sometimes even rush in and fight. Such brave women were held in high esteem by their warrior husbands, who sought their advice on all matters of importance. In their respect for women, these barbarians were far in advance of the Romans. And to us they seem worthy forerunners of our Red Cross workers.

German gods are worshipped along with the objects of nature out-of-doors.

But the virtues most respected and the rewards most longed for by these warrior tribes are very clearly outlined in the beautiful myths and legends. They had many gods and heroes whose names and virtues and forms of worship were quite different from those of the Greeks and Romans. In the first place, the Germans built no temples to their gods. They worshipped only in sacred groves presided over by priests. The greatest of their gods was Wotan; Thor, god of the thunder, Wotan's son; and all the spirits of the woods and air and fields and streams; the great objects of nature such as the sun and moon and stars; and the earth and that strange thing called fire.

Wotan was the god of war. His dwelling-place was Valhalla, or "the hall of the slain." Here dwelt with Wotan chosen heroes who had perished in battle, and who now spent their time feasting and fighting for him. In Valhalla dwelt also the Valkyrie, beautiful maidens, who were sent out daily by Wotan, fully armed, to select brave warriors for his service. With lightning playing all about them and with flash of gleaming spears they rode through the air upon their flying steeds, and at night returned across the rainbow bridge to Valhalla, each bearing with her a fallen hero. It was the hope of this shining reward — to serve Wotan in Valhalla — that helped the warrior to fight so bravely.

Courtesy of the Victor Talking Machine Company.

Brünhilde Bearing a Wounded Warrior to Valhalla.

They also have their heroes in song and story.

The Germans also had, like the Greeks and Romans, stories of heroes and their brave deeds. The most noted of the hero legends are in the *Nibelungenlied*, sometimes called the German "Iliad." Parts of it were perhaps sung by the minstrels of these early days, and the stories

handed down orally from generation to generation. It was not written until many centuries later.

Of these stories, Siegfried is the hero; and many thrilling incidents are told which show the worth of loyalty and good faith — loyalty of friend to friend, of warrior to chief, and chief to warrior; loyalty to promise and to oath, to the gods, and to religion. In this matter of good faith, as well as in that of personal freedom, these barbarians were above the civilized Greeks and Romans whom they succeeded.

Suggestions and Problems

1. Refer again to your map of Rome before Cæsar's conquest of Gaul. Show where the barbarians lived to the north. Look for high mountain ranges, seas, and large rivers like the Rhine and Danube as natural boundaries. Show which of these had become the boundaries between the Roman Empire and the barbarians.
2. Construct some small models of huts of German tribes (see pictures in text) and arrange in a forest setting. Imagine yourself visiting this village. Tell of the dress, food, and ways of life of the hunter and his family.
3. In what ways did the German warriors make it evident that they loved freedom? How did the women show a warlike spirit, and how did the warriors treat them?
4. Compare the life and ideals of the German barbarians with those of the Romans; with those of Americans to-day.
5. The German barbarians also left a literary inheritance for us. For a story-telling hour, each pupil may prepare a story of a German god or hero, or myth. It would be interesting to listen to a phonographic record based on one of these myths.

CHAPTER XIV

HOW THE GERMANS BECAME HEIRS OF THE ROMANS

German tribes, pressed by the Huns, move westward and southward into the empire.

In the early centuries of the Christian era, the restless German tribes continued to move westward and southward. They were driven by growing numbers to seek more and better land, and also by the desire to plunder the rich provinces of the Roman Empire. Its fertile plains, mild climate, and splendid cities had long been known to them through traders and through their own warriors who had served in Roman armies.

In the third century certain tribes broke through the barriers of the west and made their way to northern Italy, but there they were held back by the armies of the empire. In the second half of the fourth century they were urged on by a more pressing need. For the Huns, fierce tribes from Asia who had for centuries been working westward, overwhelmed them by a sudden attack.

One of the most powerful of the German tribes was the Goths. The East Goths dwelt along the shores of the Black Sea, and the West Goths along the banks of the Danube

River. Being so near the Romans, the West Goths had learned many civilized ways of living, and through the influence of missionaries and Christian slaves a good number of them had become Christians.

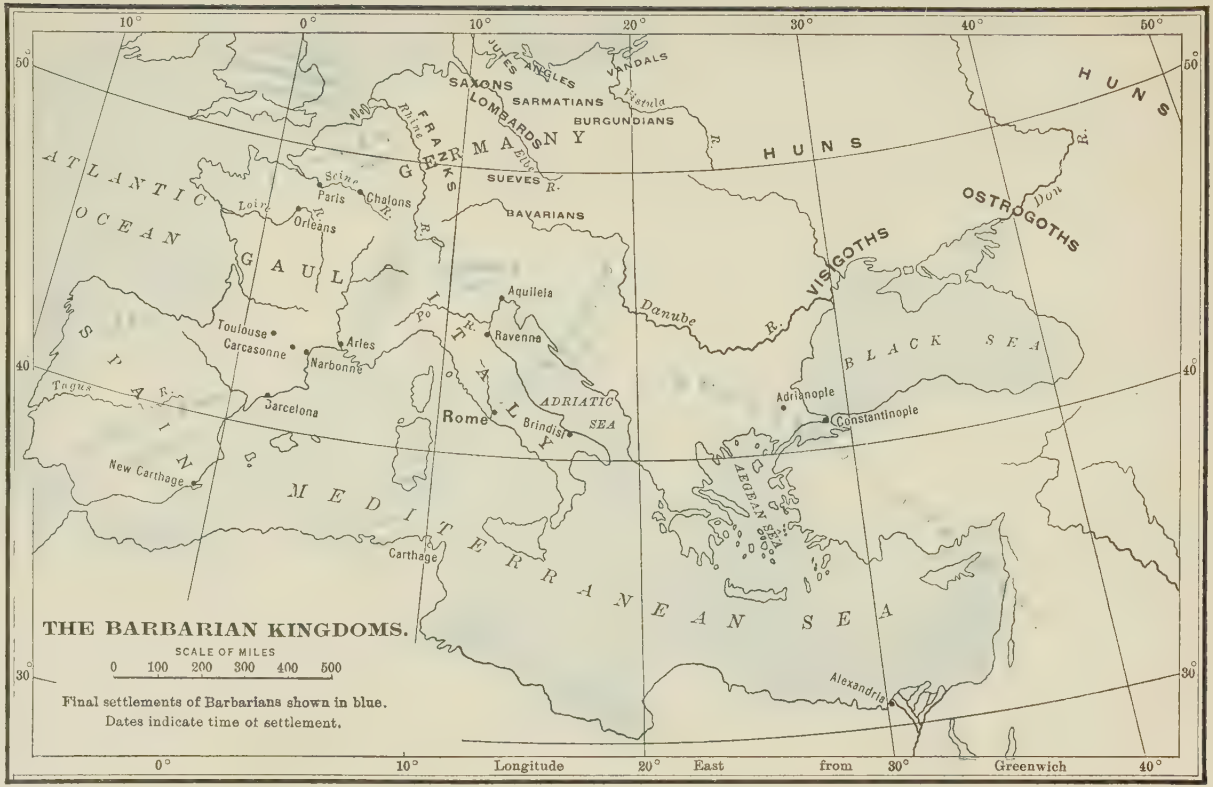
The cruel Huns sweep everything before them.

The Huns were cruel and bloodthirsty savages. They were small in body but fierce in spirit. They always appeared in battle on horseback, and were on their horses so much of the time that they could hardly walk in their huge boots. They were frightful to look at, for in boyhood their faces had been slashed with daggers and burned with hot irons to give them a frightful look. Like a mighty whirlwind these small, fiendish men swept everything before them.

The Romans break faith with the Goths and are badly defeated at Adrianople.

Although Fritigern, the leader of the West Goths, and his 200,000 warriors were brave, they were not able to make a stand against such savage attacks, and in panic rushed from their homes with their wives, old men, and children. Fleeing to the border, they begged the Romans, with uplifted hands and pleading voices, to allow them to cross the Danube and find safety in the empire. They promised to live peaceably and to furnish soldiers to the Roman armies.

The Goths were promised land and food until they could raise crops for themselves, but the Roman officials broke faith with them and supplied only poor grain and bad food at high prices. Soon the Goths had spent all they had and


THE BARBARIAN KINGDOMS.
SCALE OF MILES
0 100 200 300 400 500
Final settlements of Barbarians shown in blue.
Dates indicate time of settlement.
Longitude East from Greenwich
ATLANTIC OCEAN
GAUL
SPAIN
MEDITERRANEAN SEA
ITALY
GERMANY
HUNS
VISIGOTHS
OSTROGOTHS
BLACK SEA
AEGEAN SEA
ADRIATIC SEA
JUTES
ANGLES
SAXONS
SARMATIANS
VANDALS
BURGUNDIANS
LOMBARDS
FRANKS
SUEVES
BAVARIANS
Rhine R.
Elbe R.
Vistula R.
Don R.
Danube R.
Po R.
Seine R.
Loire R.
Tagus R.
Paris
Chalons
Orleans
Toulouse
Carcasonne
Arles
Narbonne
Barcelona
New Carthage
Carthage
Rome
Brindisi
Aquileia
Ravenna
Adrianople
Constantinople
Alexandria

were in such distress for lack of food that some sold their wives and children to save them from starving.

Driven to madness by their wrongs, they rose in revolt and defeated the Romans in battle; the Roman Emperor

Alaric Entering Rome.

Valens fell at Adrianople, in what is now Bulgaria. Under his successor, Theodosius, a treaty was made, and the Goths settled peaceably in the lands given them south of the Danube.

For a time they remained quiet, but upon the death of Theodosius they rose again. Their victory at Adrianople had given them courage to attack the empire. They chose Alaric for their king. He was young and strong. He had been trained in the Roman legions and had twice been in

Italy, but he loved better the freedom of the north and the ways of his own people.

The Goths under Alaric overrun Greece and then advance upon Rome.

First he led his hordes into Greece, plundering and destroying as he went, and making his name a terror not only in the East but in the West. Meanwhile

Alaric in Rome.

other tribes of Germans, pushed by the conquests of the Huns, had broken through the western frontier of the Rhine. Some turned south into Italy, where they were starved into submission by the Romans. Others, after plundering Gaul, crossed the Pyrenees into Spain.

Then Alaric advanced upon Rome. He believed that he was especially called to do this; for as he was passing a sacred grove he had heard a voice saying over and over

again: "Proceed to Rome and make that city desolate." The words kept ringing in his ears until at last he seemed to have no choice.

Taking their women and children with them, the Goths left their home on the Danube and marched westward, ravaging the land as they went. After many defeats they crossed the Alps, pushed on to the very gates of Rome, and laid siege to the city. Day after day the Romans waited for aid from the emperor at Ravenna, which he had made his capital. Aid never came. There was no food. Finally a plague fell upon the starving people.

Alaric demands a large ransom from Rome, but two years later returns and plunders the city.

Then the Romans sent an embassy to Alaric, and with much bravado said they were not afraid of him and would all come out and fight him unless he would make fair terms. Alaric, knowing how helpless they were, laughed loudly, and answered with a Gothic proverb: "Thick grass is easier mowed than thin." "What, then, are your terms?" they asked. "I demand all your gold, your silver, your movable property, and your slaves," was the haughty answer. Dismayed by these words, the Romans then asked: "If you take all these things, what do you leave to us?" "Your lives," was the gruff answer.

But when, later, a body of senators came to Alaric to plead for easier terms, it was agreed that the Romans should give as a ransom 5,000 pounds of gold, 3,000 pounds of

silver, 4,000 silk tunics, 3,000 hides dyed scarlet, and 3,000 pounds of pepper.

Alaric, with this immense booty, marched northward till he reached the fertile lands of northern Italy. Here he wished to settle with his followers as the allies of Rome. Instead, therefore, of seizing the lands already his by conquest, he asked that they be allotted to his people by the emperor. The Roman emperor delayed and broke promises. Finally, about two years after the first siege of Rome, his patience worn out by delays, Alaric appeared with his army before the city and captured it.

For three days Rome was given over to the plundering invaders, but the sacred buildings and all who sought refuge within their walls were spared. Alaric marched down to the southern coast of Italy, but before he could carry out his plans of conquest, he suddenly died. Then his people went northward into southern Gaul, where they settled and later extended their rule into Spain.

The capture of Rome in 410 A. D. is one of the landmarks of history. The marvel is not that a noble city had been plundered, but that Rome, the centre of the world, and for six hundred years the ruler of nations, had timidly given way to barbarian hordes.

Why the Germans succeeded in conquering the Romans.

The Romans were conquered because they had become weak through increasing luxury, and many from the old Roman families had been killed in war.

While the nation was growing weaker, the Germans north of the Danube were continually increasing in numbers and in power. These barbarians knew nothing of ease and comfort. They had become masterful in their hard struggle as hunters and warriors in the forest wilds of Germany. Thousands of them, as we have seen, served in Roman armies as hired soldiers because the Romans were no longer willing to endure the hardships of war. Thousands more were slaves and freemen on the estates of wealthy Roman nobles. In these ways the Germans had learned much about the life of the Romans. They had ceased to fear them and wished to get control of their enormous wealth.

Before the close of the fifth century (476), the last Roman emperor of the West lost his throne to the Germans. Not a province in western Europe was then Roman. Ancient Italy was passing away and a new Europe was about to take its place. The only part of the great Roman Empire that remained was the Eastern Empire, with Constantinople as its capital. This lasted until 1453, when it fell into the hands of the Turks.

The Middle Ages begin and a new Europe arises under the control of the Germans.

This new Europe was to be under the control of these vigorous men from the north. It took them many hundreds of years to appreciate the best things done by the Greeks and the Romans. They destroyed many cities and in some places swept away nearly all that Rome had done. But they preserved more

than they destroyed, and added to the gifts from the Greeks and Romans many ideas of freedom, customs in the home, and ways of living, which have made life better for us all. They were, in fact, both the successors and the heirs of the Romans. These German barbarians gave new life to the people of western Europe. Their blood was to flow in the veins of all the peoples — English, French, German, Dutch, Scandinavian, and Italian — who carried on the world's work in Europe or helped to colonize America in later times.

Suggestions and Problems

1. On a large outline map of Europe show where the barbarians came from and the direction of their invasions. Show what countries in western Europe came under their control.
2. Why did the German tribes wish to make their homes in the Roman Empire?
3. Tell the story of how Alaric and his followers invaded the Roman Empire and finally captured and plundered Rome.
4. As a result of these invasions and conquests you see the Roman Empire of the West coming under the control of German chiefs (476), and later breaking up into the countries you now know in Europe.
5. How were the barbarians affected by living among the civilized Romans? What religion would the barbarians finally accept?
6. What superior qualities did the barbarians have that enabled them to conquer Rome?
7. Find out about how long the Roman Empire had been in existence if you place its fall at 476 A. D. About how long had Rome existed before it became an empire? (The earliest Roman legends date back to about 753 B. C.) Is there any leading modern nation with so long a life?

CHAPTER XV

BEGINNINGS IN FRANCE UNDER CHARLEMAGNE AND IN ENGLAND UNDER ALFRED

The Angles and Saxons settle in England and the Franks conquer Gaul.

We have seen how, early in the fifth century, certain German tribes broke through the Roman frontiers into Gaul, swept southward into Italy, and captured Rome. Toward the close of the same century, tribes of Germans, the Franks, began the conquest of northern Gaul. Under the leadership of Clovis the last of the Roman territory in Gaul fell into their hands. With their power thus greatly increased, they brought under their rule nearly all the country now known by the name of France. Still other German tribes, the Angles, Saxons, and Jutes, invaded and conquered Britain. Here we can see definite beginnings of the English, who were to settle in America centuries later, and of France as we know that country to-day.

The greatest king of the Franks was Charlemagne, who came three hundred years after Clovis. He was tall and strong, with large, keen eyes and a round, cheerful face. He was a good horseman and hunter and a good swimmer. He had also a quick mind and was ambitious to make his kingdom large and powerful. To bring all the German peoples

under his rule he continued making war until his empire included most of what is now Germany, half of Austria, and all of what we call France, Belgium, and the Netherlands.

Charlemagne is crowned emperor.

He was now the greatest king in the world, and sought a title to correspond with his dignity and power. On Christmas Day in the year 800 he was crowned by the Pope at Saint Peter's in Rome. The people shouted "Long life and victory to the mighty Charles, the great emperor of the Romans." He was emperor, not of the Roman Empire, but of a new German Empire that had been built up through his leadership.

He governed his kingdom well and tried hard to improve the people. He ordered copies of great books to be made, and collected them in a library. He called learned men from Italy and other lands to conduct a school in the palace. There he gathered the children of the royal family and of the nobles, and the courtiers and ladies of the court. He attended the school himself. His love of learning led him also to start schools in many parts of his empire, and he urged the clergy to habits of study.

Charlemagne is one of the most famous men of all time. He has been called the "Hero of the Middle Ages." His empire did not last, but through the feudal system which grew out of it, and of which we shall speak later, the union of German and Roman ways of living were handed down to us.

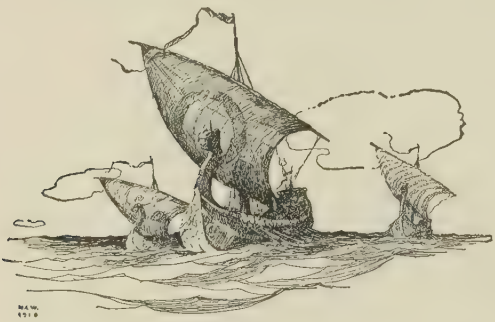
Other German tribes invade and conquer Britain.

Other German tribes, some from Denmark and others from northern Germany, invaded and conquered Britain. These were the Angles, Saxons, Jutes, and Danes.

This is a Restoration of an Original Contemporary Portrait of Charlemagne, and Shows Saint Peter Giving the Scarf, the Symbol of Holy Office, to Pope Leo III. and the Standard, the Symbol of Royal Power, to Charlemagne.

The Angles were the tribes from which England (Angle-land) at a later day received its name.

After the Romans withdrew their armies from Britain in the early part of the fifth century, it was invaded by the Picts from Scotland, the Scots from Ireland, and bands of Saxon pirates from the coast of Germany. The Britons first appealed to Rome for aid. Rome was too busy protecting herself from the Goths to give aid. Then the Britons turned to the Germans. Under two leaders, Hengist and Horsa, a band of Jutes landed at the Isle of Thanet in 449. After helping to overcome the invaders, they decided to remain and conquer the country for themselves. In the conquest Angles and Saxons took part. These tribes came from the region which lies between the Baltic and the North Seas, and includes what are now Denmark and the states of northwestern Germany.



Saxon Ships.

The German tribes destroy the works of the Romans in Britain and put down Christianity for a hundred and fifty years.

Since these German tribes lived far to the north, they had not come under the influence of the Romans, and were not so much advanced in the arts of living. For the same reason they were more destructive than their fellow tribes. They laid waste cities,

and burned country mansions and splendid Roman palaces. They murdered, enslaved, or drove out of the land many of the people. They had no regard for sacred buildings; they burned to ashes Christian churches and drove off or slaughtered monks and priests. Wherever they went during the first one hundred and fifty years of their stay in Britain they put an end to Christianity.

The Saxon Invaders.

How widely the Christian faith had spread in Britain during the stay of the Romans is uncertain. We know that the Romans found the people under the control of priests called Druids, who worshipped in oak groves and offered human sacrifices. We know also that on account of the bitter opposition of the Druids, the Romans destroyed them. In the time of Constantine Christian missionaries made converts among the natives, but probably not many outside the towns and cities were converted.

Unlike the invaders of the continent, who adopted the customs, language, and faith of the people they conquered, the pagan invaders of Britain almost swept away the old civilization. Even the language, Latin and Celtic, was crowded out by that of the conquerors. All classes spoke the Germanic tongue.

Pope Gregory sends Augustine and a band of Christian missionaries to Britain.

One tie which united Britain with the past and with Europe was made by Christian missionaries. A pretty story is told of how missionaries from Rome were sent to convert these rude German pagans. One day an abbot of Rome, named Gregory, saw a group of beautiful boys waiting in the market-place of the city to be sold as slaves. "Who are these children?" asked he of the slave-dealer. "Heathen Angles," was the reply. "Not Angles, but Angels," said Gregory, "with faces so angel-like! From what country do they come?" When he found that they came from Britain and were heathen, he grieved that such fine boys were brought up in ignorance and sin.

When Gregory became Pope, he sent to Britain a missionary named Augustine, with a band of forty others, to convert the people to the Christian faith. The monks were afraid to go, for they had heard about the English barbarians; but Gregory would not listen to them. They landed on the Isle of Thanet (597), and after a few days King Ethelbert of Kent, whose wife was a Christian, came

to meet them. Since the king imagined they were magicians and might throw a spell over him, he and his followers met the missionaries in an open field instead of in a building.

Their meeting was a pretty scene. Under the branches

Saint Augustine Converting King Ethelbert and Queen Bertha.

of a spreading oak sat King Ethelbert and Queen Bertha. With them were the king's counsellors and body-guard, and near the queen were her maids and her chaplain. A crowd was there to see the royal reception of the strange priests from overseas, and perhaps little Kentish boys and girls were somewhere near to watch what happened.

The sound of men's voices was heard. Then appeared a body of priests bearing in front a tall silver cross and a

banner with a picture of Christ. Following them was a procession of monks in russet robes and cowls, headed by a boy singer. They walked slowly, two by two, chanting and praying, as they advanced, for the salvation of the

Canterbury Cathedral, England.

At the left the old Roman church of Saint Martin used by Saint Augustine, who later was appointed Archbishop of Canterbury.

English. Last of all came Augustine himself. When they reached the assembled English, Augustine sat down and preached the gospel to the wondering listeners.

The king was gracious to the newcomers. They might remain in the kingdom, he said, and he would see that they had a house in Canterbury, his capital. He would not allow them to be in want, and they might pursue their work among his people in peace. This welcome greatly encouraged the tired monks.

They walked on toward Canterbury and, looking down from a neighboring hill, saw in a little meadow crossed by a stream an old town surrounded with Roman walls. Just outside stood the old Roman church of Saint Martin, which they for a time were to use. The building is standing to-day. Here they also had a monastery. They lived a quiet, religious life and worked faithfully to convert the people to the Christian faith.

Augustine is made Archbishop of Canterbury, and Christianity spreads rapidly in Britain and Ireland.

King Ethelbert was one of the first converts, and soon others followed his example. One Christmas Day more than 10,000 people were baptized. Augustine was appointed Archbishop of Canterbury, and down to the present time his successors as heads of the official English church have had the same title. In a short time nearly all who lived in Kent had become Christians, and many converts were made in other parts of the island.

When Augustine began his work in the south, missionaries from the church in Ireland and the islands west of Scotland were converting the people in the north. They were followers of Saint Patrick, who had made Ireland a centre of Christianity after the Celts were driven out of England by the Saxons. These missionaries won many converts by their unselfish lives. With these missionaries came Roman literature and culture, and the monasteries

became centres not only of religious influence but of learning as well.

Although Christianity lost its hold in Britain for a time after Augustine's death, his work was so thorough that the Christian faith never died out. In time it overspread the whole country.

The coming of the Vikings brings a new era of terror to the Britons.

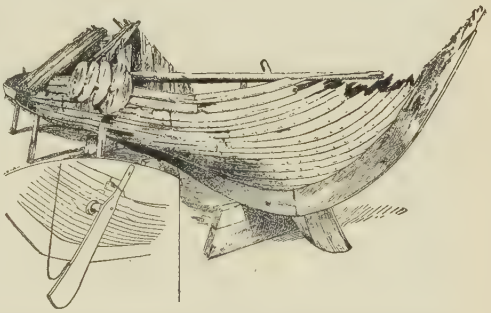
The Angles, Saxons, and Jutes were not the last of the Germans to invade Britain. In the eighth and ninth centuries she was beset by the fiercest of the barbarian hordes. These were the Vikings, or Northmen, bold sea-rovers who came swarming down from Scandinavia. They visited the coasts of all western Europe. Fighting and plundering were their greatest joy, and they kept Europe in fear for generations.

The Northmen included both Danes and Norwegians; but the Danes were the terror of Britain. It was feared that the whole country would fall under their control. They were better fighters and had better weapons than the other German tribes. They had coats of mail, swords, spears, and powerful axes.

Their ships were long, light, open vessels. These glided swiftly over the water, the largest being worked by twenty oarsmen. They had heavy square sails for use in favorable winds. Their black hulks, with high prow and stern, the prow carved into the shape of a snake's or a dragon's head, and their painted shields hanging around the

bulwarks, brought terror wherever their fierce crews landed.

Year by year the number of the Vikings grew larger. Swift as the wind, they made only short raids at first, ravaging the coasts. But each visit took them farther inland, for they were attracted by the cultivated lands and prosperous towns, which were a feature of Britain. They raided York, London, and Canterbury, and in time seized the whole country north of the Thames. They were about to advance upon Wessex, which lay to the south, when a leader rose against them. This was King Alfred.



Bow of a Viking Ship of Gokstad Recovered from a Mound.
At the left is the restored steering-board.

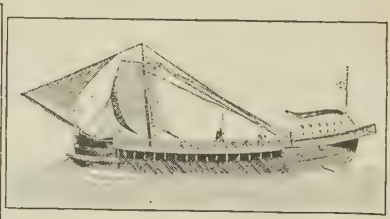
Alfred finally defeats the Danes, and they agree to become Christians.

Alfred was the youngest child of Ethelwulf, King of Wessex and Kent. His mother was a noble lady of the race of Cedric, one of the original Saxon invading chiefs. Either from her or from the Romans — for he spent a part of his boyhood in Rome — Alfred learned to love knowledge and books.

This is well illustrated in a pretty story told of his child-

THE DUGOUT CANOE.

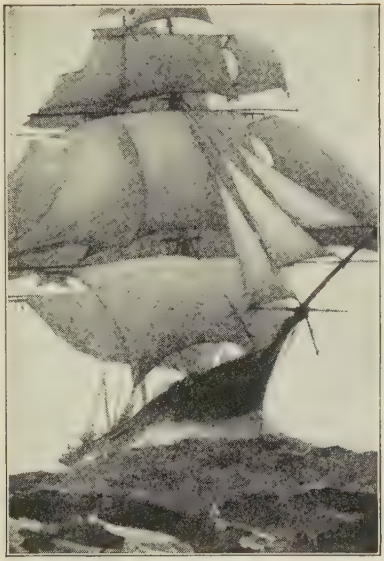
EGYPTIAN NILE BOAT.



THE ROMAN TRIREME.

Drawn by I. W. Taber.

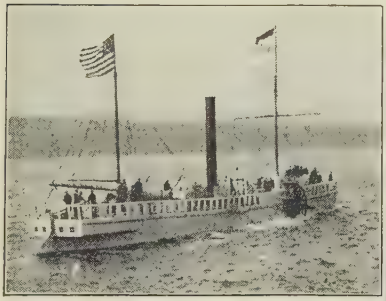
THE VIKING SHIPS.



Drawn by W. J. Aylward.

THE YANKEE CLIPPER-SHIP.

A SPANISH GALLEON OF THE TIME OF QUEEN ELIZABETH.



MODEL OF THE "CLERMONT," ROBERT FULTON'S STEAMBOAT.

A MODERN OCEAN LINER AND A DIRIGIBLE.

ENGLAND
at the close of
King Alfred's Reign
Boundary between
Danish Territory and
Alfred's Kingdom
SCOTS
LOTHIAN
STRATHCLYDE
CUMBRIA
BERNICIA
IRELAND
Jarrow
Wearmouth
Streonshalh
Man
York
THE FIVE BOROUGHS
Manchester
Thelwall
Bakewell
Lincoln
Chester
GWYNEDD
Derby
Nottingham
Leicester
Stamford
POWYS
Bridgenorth
Tamworth
ENGLISH
Warwick
Towcester
St. Edmundsbury
Bedford
Tempsford
MERCIA
Witham
Gloucester
Oxford
GWENT
Hertford
London
Chippenham
Wedmore
Ashdown
Reading
Merton
Canterbury
Ethandun
Athelney
Winchester
WESSEX
Wilton
Exeter
Wareham
Hengistesdun

hood. When he was only four years old, his mother showed him and his brothers a book of Saxon poetry. It was a beautiful book, illuminated in brilliant colors and written by hand, as books were in those days. She promised to give

King Alfred Inciting His Subjects to Repel a Danish Invasion.

it to the one who should first repeat the poems from memory. Little Alfred ran away with it to his teacher, and soon returned and repeated it to his mother, word for word.

All through his boyhood the Danes were ravaging the country and terrifying the people. They sacked abbeys, burned schools and monasteries, and slaughtered the monks. When, at twenty-two years of age, Alfred became king (871), he began to beat them back. He fought nine battles with them. He was defeated each time, and his army lost its

courage. At the beginning of the winter he was forced to retreat to the woods and swamps. The people thought he was lost. It was a long, dreary winter for him and his followers.

According to one story, he took refuge during this trying time in the hut of a cowherd. The cowherd's wife did not know who he was, but, observing his ragged clothes, she thought him of little account. She told him one day to watch the bread baking before the open fire, while she went out. Alfred, sitting in deep thought, let the bread burn without noticing it, and when the woman returned he received a sharp scolding for being stupid.

Another story relates to his singing and playing on the harp. He went as a minstrel to the Danish camp, where he charmed the warriors with his sweet music. The king called him to the royal tent. Here Alfred overheard the Danish plan of campaign. He slipped away, called his men, and, making a sudden attack on his enemies, put them to rout.

As a matter of fact, Alfred spent the winter as a good general should, in drilling and supplying his army. When spring came, many new recruits, eager to fight under a brave leader, joined the army; and, although his force was not large, he made a sudden attack on the Danes. He drove them to their camp, besieged them for fourteen days, and forced them to surrender.

In the treaty which followed, the Danes agreed to settle

down peacefully north of the Thames and to become Christians, while all England south of the Thames was to remain under the rule of Alfred. As a result of this victory,

King Alfred, Sitting in Deep Thought, Let the Bread Burn.

the English and the Danes came slowly to be united as one people.

Alfred improves his kingdom. After defeating the Danes, Alfred set about improving his kingdom. He gathered all the best laws into one book, beginning with the Ten Commandments, and made his people obey them. He built a fleet of swift war-vessels; for his experience with the Vikings had taught him the need of ships. This was the beginning of the English navy, which has helped to make England a world-power.

Alfred's chief desire, now that law and order could be kept, was to educate the people. England had the most beautiful books in the world, but few people could read them. Learning had so fallen off during the inroads of the Danes that many even of the monks could not understand Latin. Alfred, therefore, rebuilt the abbeys and schools which the Danes had destroyed, and at his court established a school for his own children and the children of his nobles and bishops and friends, as Charlemagne had done. They were taught not only to read and write in their own language but to read Latin. Wherever he knew that there were learned men, he sent and brought them to his court, to teach him and his people.

Alfred makes English a language of literature.

As most of the standard works of that day were in Latin and Alfred wished his people to have the benefit of them, he made translations of those he considered most useful and sent copies to all his bishops. He wrote a few books himself and gathered all the English ballads into one volume.

This work of Alfred was important, far beyond the help it gave to his own people, for it made English, which was the language of the common people, a language in which literature could be written. His translations fixed its form and preserved it for the generations that were to come after him.

Alfred was a powerful ruler. He left his kingdom far

stronger and better than he found it, and his people loved him. That is why he has been called "Alfred the Great."

Suggestions and Problems

1. You often hear the English people spoken of as Anglo-Saxon racial stock. This chapter will help you to understand just what that means. It will also tell you where the names England and France came from.
2. Make a diagram which will show the different people who invaded England and remained there to help form the English people of to-day. We suggest a diagram with a main line representing the English people, and with lines that represent invading peoples joining this main line at different places and at different dates, such as the following:

Continue this diagram in the next chapter.

3. Tell the story of how Christianity came to England, Ireland, and Scotland. What does it mean to us that these countries became Christian?
4. Draw or paint some Viking ships to illustrate a raiding party landing in England.
5. What did Alfred try to do for his country? What reasons can you give for calling him "Alfred the Great"?

CHAPTER XVI

HOW THE ENGLISH BEGAN TO WIN THEIR LIBERTIES AND HOW IN DOING SO THEY HELPED US

Rollo and the Vikings invade France and settle in Normandy.

Up to the middle of the eleventh century one leader after another had invaded England, but not one of them was able to bring the people under control so that they would work or fight together. This was to be the

From a drawing by Maclise, copyright by the Council of the Art Union of London.
William the Conqueror Crossing to England.

great work of William the Conqueror, Duke of the Normans, as we are soon to see.

In the tenth century a band of Vikings under a leader named Rollo seized a part of northern France. As the king could not hope to drive them out, he invited Rollo to settle down with his men and become his vassal. Rollo agreed. In time this district came to be known as Normandy, and

the people were called Normans, a contraction of "Northmen."

A Ship Which Carried the Normans to England as Seen in the Bayeux Tapestry.

As time passed, many Northmen settled here. Their leaders, the dukes of the Normans, were often as powerful as any king in Europe. One of these took an important part in English history. He was William, who became William I of England, and is known as William the Conqueror.

William, Duke of the Normans, conquers England.

When Edward the Confessor, King of the English, died without leaving an heir, Harold, the greatest noble in the kingdom, was elected to succeed him. William, Duke of the Normans, who had no good claim to the throne, declared that it had been promised to him by Edward. He said that Harold himself had sworn on the sacred relics that he would assist him in getting the crown.

The Fight of the Normans as Shown in the Bayeux Tapestry.

He made haste to collect an army, and sailed to England. He defeated Harold at the battle of Hastings, or Senlac, in 1066, and the next Christmas Day

was crowned king in Westminster Abbey. He brought all the people under his rule, but promised to let them be just as free as they had been under their former kings. Though King of the English, he remained Duke of the Normans. In England he, his two sons, and his grandson are called the Norman kings.

The Normans build up a strong central government in England.

The influence of the Normans upon England was marked in several ways. In the first place, they used the French language for speaking and the Latin language for writing. As a result great numbers of French and Latin words were added to the Anglo-Saxon English. The English language that we use to-day came out of this mixture of tongues. They were a quick-witted and clever people, the most masterful in all Europe. They had remarkable power of doing things well on a large scale, and this showed itself at once. William placed strong castles all over the kingdom, in which he put vassals loyal to himself, and sternly exacted from them, and from men under them, the strictest obedience. In this way he built up a strong central government in England. The same ability showed itself in the building of churches and monasteries, which became a great power in the land. It was during this period that many of England's greatest cathedrals were begun. In many of them the Norman style of architecture, brought over from France, displaced that of the earlier Saxon.

King John robs the people and the churches.

One of William's successors was King Richard I, the Lion-Heart, who ascended the throne in 1189. He was a brave warrior, and, as we shall see later, fought as a crusader in the Holy Land. During his absence his wicked brother John plotted to get the throne, and when Richard, on his way home from Jerusalem, was taken prisoner, John thought that now he could surely be king. But the English people raised a large sum of money as a ransom, and bought Richard's freedom.

The Norman Gateway of Windsor Castle.

After Richard's death, John became King of England (1199). He was such a worthless and wicked king that we feel sorry to think he ever held the throne. However, if he had been better, perhaps the people would not have been roused, as they were, to demand their rights.

John's evil deeds were so frequent that we can mention only a few of them. We have already seen how he plotted for the throne. During his reign, Philip of France invaded his territory in Normandy and took possession of it. John did not try very hard to prevent him from doing this; but, when it was done, he gathered his army and navy together in England and prepared to fight Philip. When all the fleet was assembled, and the soldiers had left their

homes and their work, and had come to the coast, he changed his mind and sent them home. But he made them all pay fines because they had escaped going to war. This was merely a trick to enrich himself and really was an act of robbery.

He robbed the churches. He refused to obey the Pope, and the Pope ordered that every church in England should be closed. The clergymen thought they must obey the Pope; but whenever they did John took their property and the money belonging to their churches.

King John is forced by the barons to sign the Great Charter, which safeguards precious rights of the English people.

The barons, or nobles, of England decided that the king's outrages should not be endured. The Archbishop of Canterbury, Stephen Langton, was their leader. At a meeting held in Saint Paul's Church, London, he showed them how John might be made to sign a charter; that is, a written statement in which he should agree that there were certain things he could not do, and that the people had certain rights he could not take from them.

To this the barons agreed, and made their demands known to John. They said they were ready to fight if necessary. The king was terrified. He wished to escape giving the charter, but he had no army to fight the barons. Finally he yielded, and called a meeting which was held in the meadow of Runnymede, near Windsor, on the Thames River. The barons' camp was on one bank, the king's on

the other, and on an island between were the delegates who were to discuss the charter. They soon agreed upon one, and John signed it (1215).

The charter — called Magna Charta (Latin for Great Charter) — contained many promises made by the king to

By courtesy of the Robert Vose Gallery, Boston.

King John Signing the Magna Charta.
From the painting by Frank Brangwyn in the Cleveland Court-house.

the people. Of these, two were very important. The first was that the king should never collect more money than was due him without first getting the consent of the Great Council,* which consisted of barons and knights. This meant, among other things, that he would never again fine soldiers and sailors because he decided not to employ them. The second promise was, that the king would never again throw men into prison without showing just cause. All who were arrested for wrong-doing must be tried in court,

* The Great Council was the name given to what had been for a long time called the Witenagemote, or Assembly of "the Wise." This body was made up of the more important officers of the government and of the royal household, who were chosen by the king as his friends and advisers.

as they are in our time, and, if they were not found guilty, they must be set free.

The most valuable feature of the charter was that all the rights which came to be founded upon it were for the common people as well as for the nobles. It is the foundation of the democratic rights of the English-speaking peoples.

The first English Parliament to represent the people is called by Simon de Montfort (1265).

John's son, Henry III, was weak and unfit to govern. The barons finally made war on him and took him and his son Edward prisoners. Their leader, Simon de Montfort, ruled in his stead, though he was not called king.

Simon de Montfort called the first Parliament. Before this the Great Council had been attended by the barons and bishops only. Now, besides nobles and clergymen, two men were summoned from each of certain towns, and two from every shire (county). This was a long step forward. It gave the common people a share in the government. De Montfort's rule was short, for the king's son escaped from prison, and in a sudden attack Simon de Montfort was killed and the barons were defeated.

Upon the death of Henry III (1272), his son Edward was made king and was called Edward I. He proved to be a strong and wise king, beloved by his people. His favorite motto was, "Keep your promise," and he always tried to keep his. It was not until 1295 that he called a full Parlia-

ment like Simon de Montfort's, but it was so successful that afterward a full Parliament became the rule. People of all classes were now represented in the government.

American beginnings in Germany and England.

This struggle between the king and the barons was no sudden thing. For centuries the people had been gradually losing their rights while the king had been growing in power. To find out how much they had lost and what they were trying to recover, let us look back to the forests of Germany long before they left their rude homes for other lands.

You will remember that those rugged Germans prized their independence as they prized their lives; that in their meetings each freeman helped to elect the chief who should lead him in battle; and that all freemen stood on an equal footing when matters affecting the good of the people were discussed. When the German tribes went across the North Sea to England in the fifth century, they carried with them their ways of management. Each village had its moot, or meeting, where all the freemen assembled to regulate the affairs of the village. A group of villages large enough to furnish a hundred warriors formed a hundred, and later a still larger group formed a shire. Just as the village had its moot to attend to the affairs of the village, so had the hundred and the shire each its moot to look after the larger affairs of its people.

But while all the freemen met in the village moot, only a small number of freemen from every village were elected

to the moot of the hundred and the moot of the shire. In the village moot each man had the right to share equally in the government by taking a part in the voting. This was the beginning of the American town meeting, where all the voters of the town come together to regulate their local affairs.

The electing of men in the village moot to represent the village in the larger moots of the hundred and the shire was the beginning of the American system of representative government. Through these men the voters in the village moot shared equally in the government of the larger bodies. In the same way voters in our country elect men to represent them in our State legislatures and in our Congress at Washington.

This is the representative system which the early Angles and Saxons made a part of the political life of England, and which in later years our Anglo-Saxon ancestors brought to our own land. The beginnings of much that we freedom-loving Americans enjoy in our political life to-day are to be found in the village moots of Germany and of England.

Suggestions and Problems

1. Continue your diagram from the last chapter, showing the coming in of the Normans and the mingling of their blood with the English stock. Place the date of the Norman Conquest on your scale.
2. What effect did the coming of the Normans have on the English language?
3. In what ways was the Norman Conquest of England a good thing for England's future?

4. What is a charter? Tell what rights the barons gained in the Great Charter. What does it mean to us that these rights were secured? With this Charter the English people began to win very definite liberties, which have come down to us and which even the king could not safely disregard.
5. What do we mean by representative government? Explain how the village moot was the beginning of our type of government through representations. In what respects are the English Parliament and our National Congress alike?

Although there was much disorder in the days of lawlessness which followed the downfall of Rome, there was much also that was picturesque and colorful. In imagination we shall visit the frowning castles of the feudal nobles; we shall join gay parties of lords and ladies on their hunting and hawking expeditions; and on our return at the end of the day we shall listen in the castle hall at night to the wandering minstrel as he entertains the company with songs of brave knights and fair ladies. We shall also see powerful knights engaged in single combats and opposing bands of knights in thrilling tournaments. In our visits to monasteries we shall observe busy monks not only carrying on many industries but making copies of Greek and Roman classics and thus preserving them for the world.

HOW THE PEOPLE LIVED IN ENGLAND AND EUROPE DURING FEUDAL TIMES

CHAPTER XVII

THE FEUDAL SYSTEM, WITH ITS LORDS, CASTLES, AND KNIGHTS, CONNECTS THE ROMAN WITH THE MODERN WORLD

How the new system began.

After the Germans got control of western Europe, they overturned, as we know, much that had been done by the Romans. They destroyed many cities and failed to keep in repair the Roman roads and bridges that connected all parts of the empire. Travel came to be so difficult that trade between one place and another almost stopped. Each community had to raise its own food, and used only those things which it could itself supply. There was little money, and the old custom of bartering goods for goods returned.

Methods of governing also became primitive. Since Rome could no longer maintain law and order, and there was no governing power to take its place, each community had to protect itself against danger. There was a brief period under Charlemagne when conditions were better. But his empire did not last. After his death it was broken into so many fragments that a dreadful time of strife and hatred followed.

The rich landowner gives protection and the use of land in exchange for personal service.

During the years of confusion and disorder, land came to have great importance. A man was rich according to the amount of land he held, and he became the ruler and lawgiver of the people who lived on it. He had to provide a way to protect life and property and to keep law and order in the community. To do this, he must have men willing to fight for him, men to attend his courts of justice, and men to do the every-day work of life. He could have these three kinds of personal service by granting to certain men the use of his land. They needed protection; he needed personal service.

By this exchange of land for personal service and by the relation it brought about between the powerful man who ruled and the weaker men who served him, the feudal system grew up. It began to take deep root in western Europe in the ninth and tenth centuries.

Thus came into being the lords who owned the lands and the vassals who served them.

Just imagine that you are a great landowner or baron, living on your land in a strong castle, and that you turn over a part of your land to men who hold and use it for you. That land is called a fief, or feud, and the man who lives on it is called a vassal. He promises to fight for you, to attend your law-court, and under certain conditions to pay you money. The fighting may be in defense of your castle or in an attack upon your enemies; and the payment of money

may be for your ransom if you are made a prisoner, for the knighting of your eldest son, or for the marriage of your eldest daughter. In return, you, the lord, promise to protect your vassal, and allow him to govern as he sees fit all the people who live on the land he is to hold and to use.

The agreement is made binding by a formal ceremony. The vassal with bare head kneels before you, his future lord, places his hands between your hands and repeats these words: "From this time forward I will be your man." You raise your vassal to his feet and give him the kiss of peace. He in turn says: "I will be faithful to you and defend you even at the risk of my life." In token of the grant of land, you then give him a twig or clod of earth. By such a formal ceremony as this every lord bound himself to protect his vassal, treat him justly, and allow him to remain in control of the land as long as he kept his part of the agreement.

The king is lord of all the land in his kingdom; the feudal lords are his vassals.

The greatest of all landowners was the king. He was the lord of all the land in his kingdom. Some of his vassals were powerful nobles, each of whom had vassals who paid homage to him just as he himself paid homage to the king. The abbot, as head of a monastery, might also be lord over vassals, and a vassal himself under a lord.

We cannot easily realize the turmoil of those lawless days, when all lived in constant fear of being plundered, robbed, or murdered. A violent attack by barbarian invaders or

even by a neighboring lord might happen almost any day without warning. Therefore protection of life and property was worth all it cost. The lord's stronghold for defense was his castle.

From a photograph by Burton Holmes, from Ewing Galloway.

The Old Walled City of Carcassonne, France.

A visit to a castle. Let us visit one, which was both a fortress and a dwelling, bearing in mind that castles differed from one another in many of their details. We catch our first glimpse of it on a distant hill which commands a view of the surrounding country. It is well located for defense, and close to the hillside is a scattering village of peasant huts, with meadows and pasturelands stretching away to dense woodlands beyond.

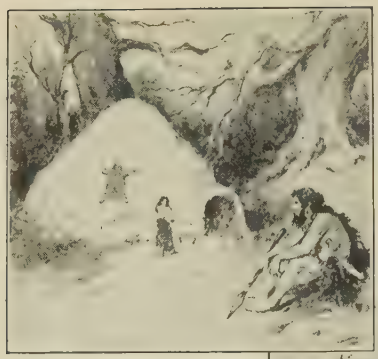
Huge stone walls surround the castle. They are twelve

feet thick and forty feet high. Just outside the walls is a great moat, or ditch, sixty feet wide and fifty feet deep, which may be filled with water on the approach of an enemy. Before we can enter the only gateway in the castle walls,

The Drawbridge of the Castle

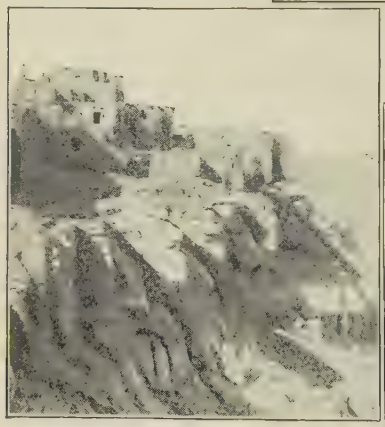
we must wait for the drawbridge to be let down over the moat. When we have crossed the drawbridge, we cannot pass into the courtyard until the portcullis, an iron gate, is raised from our pathway.

We notice that at intervals on the walls there are towers and battlements which protect the defenders when they shoot their arrows, hurl rocks and stones, or pour boiling oil or pitch upon the enemy. The only windows are narrow slits, easily defended, from which missiles can be safely



The Mud Hut — One of the Earliest Homes of Man.

The Lake-Dwellings of the Neolithic Age, Reconstructed from Remains Found in Swiss Lakes.



Cliff Dwellings — the Homes of Indians in Arizona.

The Façade of the Palazzo Loredan, Venice, an Example of Byzantine Architecture of the Eleventh Century.

The Gate-House of an English Manor-House in Worcestershire Built in the Reign of Henry VIII.

The Longfellow House in Cambridge —Early American Architecture.

A Suburban Home of an Average American Family To-day.

An Apartment-House in One of our Large Cities –the Home of Many American Families To-day.

thrown. On the walls watchmen are constantly on guard to give warning, by a trumpet blast, of an approaching enemy.

With brave men defending it, our castle would be difficult to capture. Arrows, lances, swords, and battle-axes would make little impression on the heavy stone walls. To beat them down or force an opening the warriors would use a huge engine called a battering-ram, or dig their way under the walls. But the only sure way of capturing it is to lay siege to it and cut off its supplies.

Inside the castle walls is a natural spring or a well of good water. There are special buildings with storerooms and cellars for provisions, and there are sheds in which the peasants from the village may find refuge and shelter for their cattle when an attacking party is near. In the castle enclosure there are also powerful war horses for the knights and horses of lighter build for hunting and hawking. There are even kennels for the dogs. We shall find somewhere inside the castle walls a chapel or small church.

When we pass through the courtyard and enter the castle, we discover it is not very comfortable or convenient. The main room is an immense hall, where the lord, his family, his guests, and his retainers and servants all eat together, and most of the servants sleep here unless they sleep in the stable. In the middle of the clay floor is a blazing fire, with an opening in the roof above to let out the smoke. At one end of the hall is a wooden platform, or dais, on

which stands the table where the noble and his family eat their meals.

The walls are bare and roughly plastered. The rude

The Castle Courtyard. The Return from a Foray

furniture is mostly built into its place. No one except the lord of the castle and his lady know what it is to have a private room. Nor do rooms open into passageways, but into one another; so that to get to a distant one, it is necessary to pass through several others.

The nobles led a hard and rude life.

It was a hard, rude life which the nobles led in these castles in the tenth and eleventh centuries. Fighting was their chief business. They cared nothing for books, and most of them could not even write their own names.

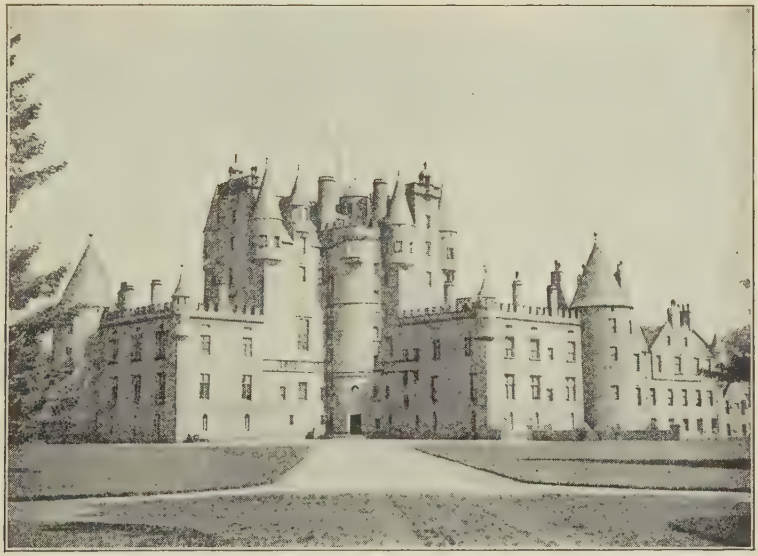
Hunting and hawking are greatly enjoyed.

If they were not fighting, they spent their time in sports. Many hounds were kept in the castle kennels for use in hunting deer, bear, wild boars, wolves, or other animals of the forests. The ladies joined in the delightful sport of hawking. As the knight rode out toward the forest a falcon, or hawk, sat on his wrist, held by a small chain or a stout cord attached to its leg. Its head was covered with a hood. When the knight saw a wild duck or other bird flying in the air, he took off the hood, and the hawk, catching sight of its victim, swooped upon it and brought it to the earth.

Inside the Main Gate of the Castle. A Minstrel Entertaining the Gate-Watch.

After a day of hawking the evening might be spent in

playing such games as chess or backgammon; or perhaps in listening to a minstrel. He was a singer who wandered from castle to castle with his lute or viol and told stories for the pleasure of those who entertained him. The amuse-



Glamis Castle in Scotland, Home of the Earls of Strathmore.
The royal residence of the Scottish kings, of Macbeth, and of the Stuart kings.

ments prized most of all were the tournament and the joust, conducted by the knights.

Knighthood is a separate social order.

The knights were the warriors who fought on horseback. Out of the custom arose the word chivalry (*cheval* being the French word for horse), which is much like our word cavalry. They belonged to a separate order called Knighthood. The

knights were expected to hold lofty ideals and to keep alive the Christian faith. They were not perfect men; indeed, some of them were wicked and cruel; but they were pledged to noble deeds, and many of them tried to keep their pledges.

How boys are trained for knighthood.

We shall now see how men became knights, and what they tried to do for the world. At first any brave men could earn knighthood; but in later days only those of noble birth could join the order. When seven years old, the boys of lesser nobles were sent to the castle of some great and powerful lord to begin their training for knighthood. Such a boy was the constant attendant of both his master and his mistress. He waited on them in the hall, followed them in the hunt, served the lady at home, and the lord in the camp. He was taught the meaning of religion, love, and right living; and was trained not only in hunting and hawking, but also in such military practice as carrying a shield and handling the lance. When he was fourteen, he became a squire. He was taught to ride, to use his weapons, and to hunt; for a knight must be a good horseman and a good swordsman, and must know how to use his falcon in hawking.

The final ceremony and the vows a knight must take.

At twenty-one the squire was made a knight by a ceremony which came to be chiefly religious. For the knight was not only a warrior; he was also a Christian, and one of his principal duties was to defend the church.

On the evening before he was to be knighted, the young man took a bath as a symbol of purity, during which two knights advised him about his knightly duties. After the bath he was clothed in a white shirt and a russet robe with

Copyright by Curtis & Cameron.

The Oath of Knighthood.
From the painting by Edwin A. Abbey in the Boston Public Library.

long sleeves and a hermit's hood. He was then led to the chapel, where wines and spices were handed about, and he was left with a priest.

The rest of the night he passed in prayer. At daybreak there was a religious service, and later in the day knights and squires took him to the castle hall. His spurs were put on, and the prince whose duty it was to knight him girded

on his sword, embraced him, struck him three times on the shoulder with the flat blade of the sword, and said, "Be thou a good knight." Then the company went to the chapel, where the new knight, laying his right hand upon the altar, promised to support and defend the church.

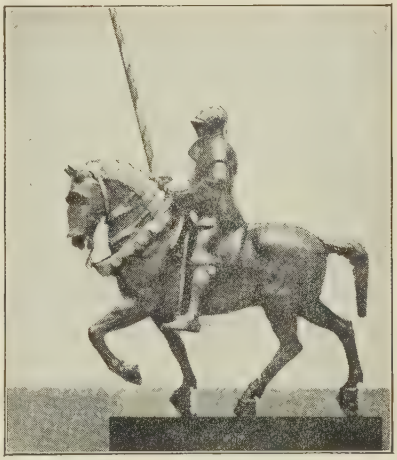
As a good knight, his vows bound him to obey and protect the church, to defend the weak and helpless, to be truthful at all times, to be loyal to his chosen lady, and to defend all ladies of gentle birth. Men of that time did not realize that a true Christian knight should be the defender of all women, whether they were rich or poor. Still, the ideals were high and fine, and have survived in the ideals of a gentleman of to-day. The days of true knighthood will never pass. Even yet we speak of men as chivalrous when they bear themselves like the knights of the Middle Ages and cherish noble ideals.

In battle the knight and his horse were well protected by armor. He wore a plumed helmet, a shield, and a coat of mail; and he carried a sword and lance, and sometimes a battle-axe. A squire attended him as a body servant, looked after his horse and weapons, and assisted him if he was wounded. In time, the armor of the knight became so heavy that it required a very strong horse to carry him.

The jousts and the tournaments are contests of honor for training and for entertainment.

Jousts and tournaments were the great social events, and after the squire had become a knight, he set about training himself for them. Jousts were contests between two knights,

while tournaments were more like sham battles between opposing bands of knights. Such sham battles, or tournaments, furnished entertainment and gave practice in military training. The noble who gave the tournament could judge by them who would be the ablest warriors, and the weak or clumsy knights were weeded out. In *Ivanhoe* and in *Idylls of the King* we have interesting descriptions of such tournaments.



Courtesy of The Metropolitan Museum of Art.

Engraved and Gilded Armor of a Later Period for Man and Horse.

Is said to have belonged to the Sieur Jacques Gourdon de Genouilhac, 1466–1546.

The high standards of the knights are shown in the rules of the tournaments. No one could take part who had ever committed a crime, offended a lady, broken his word, or taken an unfair advantage of an enemy in battle. The knight must be pure, courteous, truthful, and fair.

Let us suppose that some great nobleman has proclaimed a tournament and that we have been asked to be there. Heralds have been sent far and near to summon the ablest knights, and foreign champions have been especially invited. Many knights and ladies arrive. They are lodged in the castle, in the neighboring town, or in tents under the

trees in the meadows outside the castle. On the day of the combat the tents of the knights, and the lists — that is, the field of the fight — are decked with banners and coats of arms, and the galleries, where the knights and the ladies and sometimes even the king and queen sit, are gay with hanging tapestries and gorgeous costumes. In the field are groups of knights and the judges. The horses, decked with rich trappings, are prancing in their eagerness for battle.

Knights Jousting at a Tournament.
From a painting by N. C. Wyeth

The fighting knights are in two divisions, one at each end of the field. There are hundreds of them. The herald proclaims the rules of the combat, the opposing bands advance on horseback, each knight showing his lady's color, or device. Then the signal is given, and they charge forward amid excited cries and cheers from the gallery. Each knight endeavors to knock his opponent from his horse or

break his lance. Usually their weapons are blunt swords or lances, but the contest is rough, and sometimes many knights are killed. The clang of armor, the clash of broken spears, the shouts of spectators, the waving of kerchiefs, all add to the intense excitement.

When the victory is decided a prize is awarded. It may be jewels, or armor, or a fine steed; but better than all is the praise of the victor's lady. In these sham battles the knights find their best opportunity to win glory and the favor of their ladies.

What we owe to knighthood.

After the use of gunpowder began, in the fourteenth century, the armored horseman lost much of his advantage over the man on foot, whose principal weapon had been the bow and arrow.

Little by little the influence of knighthood waned. This did not mean the loss of all the good which we think of as a part of chivalry. For the knight continued to have the same feeling of freedom, the same proud spirit, and the same love of fighting in a good cause. When he made his vows, he continued to

The Armor and Lance of a Knight of 1550.

set up a standard of conduct which would never be permitted to die. Some of the strongest ties that bind men together in their work for the betterment of human life today have come down to us from the age of chivalry.

Suggestions and Problems

1. How did the rich landowner come to be a ruler and lawgiver?
2. Notice the difference between the two words, *feud* and *feudal*. Do you recall the meaning of *feud?*
3. Explain the relation between the lord and the vassal.
4. Make a model or draw the plan of a castle. Illustrate or show all necessary parts. Show also the village and the layout of the land.
5. Another part of the class may make an outfit of armor with shield, weapons, and trappings, with paper and paste, for both knight and horse. You can cut the knight and horse from cardboard if you do not have some toy forms to use.
6. You might invite another class or your parents to an afternoon demonstration in which the drawings, models, pictures, and paintings are explained, and stories told of feudal lords, training of knights, tournaments, and life in the castle.
7. Some of the class should tell the stories of King Arthur and his knights, and of Robin Hood.
8. Wandering minstrels often came to the banquet-hall of a castle. Since the people had few books and no magazines, a welcome was given to the minstrels, who sang of great deeds of heroes in other lands and times. Dramatize such a scene. Another scene could be worked out on The Making of a Knight.
9. What good came out of knighthood? Of what things about these feudal days of knights do you disapprove? How did the common people fare in those days? What do we owe to knighthood?

CHAPTER XVIII

THE COMMON PEOPLE AND VILLAGE AND TOWN LIFE IN THE MIDDLE AGES

The serfs live on the lord's manor, or estate, in a village near the castle.

QUITE as necessary as the nobles and the knights in the life of their day were the common people. They did the work on the lord's estate, which was called a manor, or sometimes a vill. One part of it, the domain, the lord occupied; the rest he let out to serfs. They paid him for its use in part by working on the lord's domain and in part by giving a share of what they produced. Their land was allotted to them in portions, scattered about the manor. In addition to the cultivated field they had the common use of meadows, pastures, and woods for their pigs and cattle.

Although the serf did not own the land, the lord could not take it from him while he kept his agreement. This varied with different estates. Those which the Abbot of Peterborough (England) made with his serfs will illustrate the relations between a lord and his serfs. Every week in the year, except three — at Christmas, Easter, and Whitsuntide — they were to work for him on the domain; and each was to give him every year a bushel of wheat, eighteen

sheaves of oats, three hens, one cock, and five eggs, besides tilling the lord's fields and gathering his harvest.

The serfs on any estate were to cut and haul wood for the fires in the lord's house, keep his castle and other build-

Country Life in 1500.
Facsimile of a woodcut published at Lyons in 1517.

ings in repair, and perform all other labor that was necessary. The house in which the lord lived was called the manor-house, if it was not a castle. Near it were the village where the serfs lived and also the farm lands.

The life of the serfs is wretched.

There was little to make the lives of the peasants cheerful. Their houses were only huts with roofs of straw or thatch, and generally

of only one room, without windows. On the ground a fire was built, and a hole in the roof let out the smoke. The smouldering embers of the fire gave the shivering family its only light after nightfall. They went to bed on heaps of straw, in the clothes they had worn all day, covering themselves with the skins of animals.

Feeding Pigs in the Fourteenth Century, as Pictured in an Old Manuscript.

Their food was bad. The bread was "as dark as mud and as tough as shoe leather." All winter long they were without vegetables or fresh food of any kind, even fresh meat; and as salt was very expensive, the hams and bacon were poorly preserved and generally spoiled before the winter was over.

Feeding Chickens in the Fourteenth Century, as Pictured in an Old Psalter.

Honey and fruit juices were their only sweets. Their drink was water, home-brewed beer, or cider. There was no tea or coffee, and no drink stronger than cider or beer. The cattle were as badly fed as the people and were nothing but "skin and bone" and undersized.

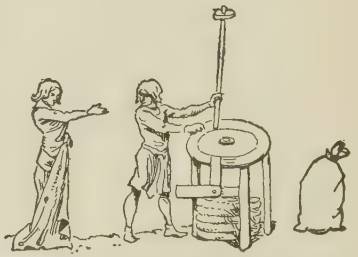
The peasant's dress was a rough garment which left arms and legs uncovered, and was tied with a rope around the waist. They had no schools; very few knew how to read.

The English peasantry fared badly, but the condition of the serfs in France and Germany was even worse. For there the nobles were not held in check by a strong central government as they nearly always were in England, and were constantly at war. War commonly meant the burning of villages and the plundering of what little provisions the serfs might have stored.

Reaping in the Fourteenth Century, as Pictured in an Old Psalter.

The serfs were not good farmers, for they were ignorant, and their tools were poor. For breaking up the ground they had only clumsy wooden ploughs, so heavy that eight oxen were needed to draw one. Their forks and rakes were of wood.

They cut the ripe wheat with a sickle and beat it with wooden flails to separate the grain from the straw. The chaff was blown away with fans.



Grinding with a Hand-Mill in the Fourteenth Century, as Pictured in an Old Manuscript.

Other people besides serfs live on the manor.

There were some vassals on the manor who held and used the land like serfs, but they were not farmers. Such were the priest, the miller, the blacksmith, and other craftsmen. Nearly everything used on the manor was made by them,

for in the early Middle Ages there was little trading between villages.

As trade develops certain villages grow into towns or cities.

After the Germans conquered western Europe, they settled mostly in villages. Probably up to the twelfth century most of the people in England, Germany, and northern and central France lived on great estates belonging to feudal lords, abbots, and bishops. But later, when trade developed, the villages grew into towns and even cities.

Ploughing in the Fourteenth Century, as Pictured in an Old Psalter.

Towns and small cities were surrounded by massive walls, often eight to ten feet thick and twenty-five to thirty feet high. Outside the walls, as with castles, there was a deep, broad moat, or ditch. Strong gates with towers opened on a few of the principal streets. The principal gate was at the castle where a garrison was kept, and on the roof of the gate-tower a watchman was stationed, ready to blow a horn in warning when an enemy approached. At intervals along the wall were guards who were chosen from the citizens and kept on duty a day at a time, being then replaced by others.

Threshing in the Fourteenth Century, as Pictured in an Old Psalter.

Outside the walls were farming-lands, and beyond them were the pastures, meadows, and woodlands belonging to the people in common. City herdsmen and field watchmen drove the flocks out of town to pasture and stood guard

Old Print of a Walled Town in Northern Germany.

during the day, for in the Dark Ages nothing was safe from robber bands.

Entering a gate of one of these cities, we should pass through narrow streets, some of them little more than alleys, with the upper stories of houses on either side jutting out until they almost met. Many of the towns were so crowded with houses that there were few or no open spaces except the market-place. The walls of some of these cities, for example Chester, Carcassonne, and Rotenburg, are still standing as picturesque relics of the days of feudalism. They remind us that such means of defense, useless now, were valuable before gunpowder and cannon came into use.

Town charters and the formation of trade guilds bring the common man a step nearer liberty.

In our time, every man is his own master, free to live where he likes and to do as he pleases, if he does not interfere with the rights of others. But in the early Middle Ages, every town

From a photograph by Elmendorf, copyright by Ewing Galloway.
Old Roman Wall at Chester, England.

in western Europe, as we have now learned, belonged to some lord or to a monastery. The people in the towns gave services and paid heavy taxes to the owner and had little more freedom than the serfs on the farm.

When traders from distant countries began to come in, about the twelfth century, the lords made trading so difficult that the towns finally revolted and demanded charters.

They exacted a written promise from the lord not to tax or fine them except at certain definite times and for certain definite sums of money. Usually they were given the right to govern themselves and to form trade guilds. This was a great step forward in the struggle for human rights.

Each trade has its guild of craftsmen; there are also merchants who sell the goods made in their shops.

The guilds were an important and necessary part of the town life. Any man engaged in trade was both a craftsman and a merchant, and his house was also his shop, for all goods were sold in the place where they were made.

The tradesmen believed that one man should have as good a chance as another to sell his wares, that competition should not lower prices, and that too many workers should not lower wages beyond what was fair. Accordingly, all craftsmen of a certain trade formed a guild much like the labor-union of our time, and promised to obey certain rules. All the shoemakers of a town, for instance, would form a guild, or union, and choose officers to see that the rules were obeyed. The rules stated how many apprentices each shoemaker could have; how long a time the apprentices must spend in learning the trade; how certain kinds of shoes must be made, and at what price they should be sold. These were only a few of the rules. Members of the guild agreed to help a fellow member in trouble, and in case of death to aid his widow and children.

Generally the members of each craft guild lived in the same street, and each guild had its own hall where meetings were held for pleasure as well as for business. They were really a brotherhood and were learning the value of working together in friendly co-operation. This spirit of union was another step on the way to our modern ideas of democratic living.

A man has to spend years as apprentice and journeyman before he becomes a master workman and a member of a craft guild.

Only those could belong to a guild who had spent years in learning the trade. To be a goldsmith an apprentice worked ten years; for other trades a shorter time. He lived in the house of his master, worked hard, and received nothing but board and clothes, although he was treated much like a son in the family. When he became a journeyman he received wages, but was still obliged to work for his master. He could not go into business for himself until he became a master workman.

Since nobody was allowed to practise a trade who did not belong to a guild, and since only the members of guilds took

Butchers' Guildhall, Hereford, England.

part in the government of the town, membership in a guild was much to be desired. Often the guilds came to be very wealthy through their membership fees and fines and gifts from rich members. The craftsmen were proud of their guild and of the privileges it brought. Some of the important guilds still exist in European cities.

New liberties for the common people and new rules in business come from these chartered towns.

We can see, then, that with the growth of these chartered towns in the Middle Ages there came to be a new class of people with new rights and powers. These town-dwellers not only gained the right to govern their own towns, but they no longer had to give personal service to some powerful noble. They paid definite taxes, and in England gained representation in Parliament. These were great gains in liberty, and in later years these rights were extended to all the people. Wealth and comforts were also much more widely enjoyed; there was a respect for labor the world had never known before; and out of the guild rules and merchants' customs came business law and standards of business honesty that are in use to-day.

Suggestions and Problems

1. What was the relation between the lord and the serf? What was the difference between a serf and a vassal?
2. Tell of the life of the serfs in the village on the lord's estate. Tell how the growth of commerce helped certain villages to become towns. What difference was there in the privileges of the village people and the townspeople?

3. Each boy and girl in the class may make some useful thing in the shop, domestic-art room, or at home, that was made in craft shops in those days.
4. Write a list of things we make in factories that were made in shops at that time. What advantage has the factory with machines over handcraft work in the shop? Are certain articles still made by hand in shops?
5. How was good workmanship encouraged in the craft guilds? Is factory workmanship as good?
6. Imagine yourself an apprentice in those days in some craft and tell of the steps ahead before you can become a master workman.
7. Do you think you would have enjoyed being an apprentice?
8. In what ways were these guilds like labor-unions of to-day? In what ways unlike? What effect did the guilds have on modern business rules?
9. Why was it a good thing for a craftsman to belong to a guild?
10. Why did the people demand charters? The rights and liberties you enjoy to-day have been won little by little through centuries of hard struggle. What new rights did these towns of the Middle Ages bring to men?
11. Think over what you have learned in this chapter about the life and the work of the serfs. In reading about Egypt and Greece and Rome you found out that there were thousands of slaves in each of these countries. Which would you have preferred to be, a slave or a serf?

CHAPTER XIX

THE CHURCH IN THE MIDDLE AGES AND WHAT IT GAVE TO THE MODERN WORLD

When the Roman Empire weakened, the Christian church became powerful in matters of government.

We might have expected that the overthrow of Rome by the barbarians would put an end to the growth of Christianity. But this was not so, for when the Roman Government was overthrown the church, with its graded system of officials, succeeded it, and for a time was supreme, not alone as a religious power but also in matters of government and law.

The head of the church was the Pope, who lived in Rome. Under him were many bishops, scattered throughout the Christian world, each in control of a district called a diocese. The principal church of each diocese was called a cathedral.

How the monasteries began.

The great work of the church was done through the monastery. In early times, when there was so much fighting among peoples of different countries, there were men who chose to live apart in some lonely place and there give their time to holy thinking and prayer. In Egypt, where the practice began, men went alone into the desert and lived as hermits. Later they lived in groups, for in this way they could help one

another. These men were called monks, and the houses they lived in were called monasteries.

Monks first appeared in western Europe about the middle of the fourth century. Before the beginning of the sixth

The Iona Monastery Buildings, Dating from the Eleventh Century and in Existence To-day.

century, there were in western Europe hundreds of monasteries and thousands of monks.

Saint Benedict prepares rules for the monks to follow.

For such large numbers of men to live and work successfully together, it was found necessary to organize; that is, to have officers and rules to govern them. One of the greatest leaders of the monks was Saint Benedict, whose rules were generally followed in the west for four centuries. According to these rules the abbot, as head of

the monastery, was elected by the monks. The three vows of the monks were to give up all their property, never to marry, and to obey the rules and regulations of the

Melrose Abbey, Roxburghshire, Scotland.
Founded in 1136 by the Cistercian order of monks.

monastery. They were to spend much time in prayer and thought, each doing his share in the work of the order.

The monks live simply.

Although the monastery might be wealthy, the monk did not own even his clothes. They belonged to his order, were coarse and plain, and often the same in winter as in summer. In many monasteries the food was scant.

The monastery buildings became very spacious and comfortable in time.

The buildings were at first small, plain structures. Later a cloister, surrounding an open court or a garden, formed the heart of the monastery. The

cloisters included cells for the monks, a chapel, a chapter-house, work-alcoves, a dining-room, a sitting-room, and quarters for the abbot and guests. The church was the most important part of the monastery. The grandest churches were cathedrals.

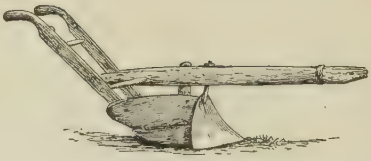
The monks are highly skilled as farmers, craftsmen, and architects.

The monks were the first scientific farmers after the fall of Rome and the invasions of the barbarians. They reclaimed land and drained swamps. They kept live stock, raised crops of all kinds, grew their own vegetables, made cider and cheese, and often kept bees and bred horses. All this was an important part of their work.

A Concert in the Monastery.

The monastery, as you have learned, was often a great estate. Besides farming, many other industries were carried on. The monks were the millers, carpenters, and masons. They were the fine and careful artisans and craftsmen of the day, and some were architects. They were the great builders of their times; many of the noted churches of Europe were the work of their hands.

EARLY MAN USED THE BOUGH OF A TREE FOR A PLOUGH.



THE FARMERS OF THE COLONIAL PERIOD EMPLOYED THIS PLOUGH

Courtesy U. S. Department of Agriculture.

THE GALLIC HEADER, DESCRIBED BY PLINY, A. D. 70.

REAPING IN THE MANNER PURSUED FROM EARLY TIMES TO THE INVENTION OF THE REAPER. FROM A COPPER ENGRAVING MADE IN 1617.

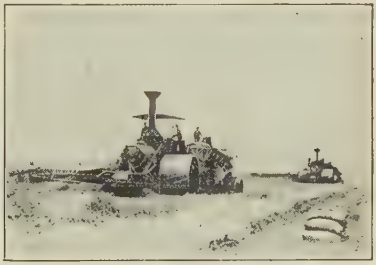
THRESHING IN EGYPT AS SHOWN IN THE PAINTING BY GERÔME.

HARVESTING BEFORE THE INVENTION OF MACHINERY.

THE HORSE-DRIVEN PLOUGH.

A MODERN PLOUGH PROPELLED BY A TRACTOR.

THE McCORMICK REAPER, INVENTED IN 1831, CONTAINED THE ESSENTIAL PRINCIPLES OF THE MODERN REAPER.



A LARGE WHEAT-HARVESTING MACHINE — IT CUTS, THRESHES, AND BAGS THE WHEAT.

FLAYING BY HAND.

A MODERN TRACTOR-DRIVEN THRESHER, WITH WIND-STACKER, SELF-FEEDER, BAGGER, WEIGHER, AND DUST-COLLECTOR.

In the midst of all this activity their religious duties were not forgotten, for they worshipped together seven times daily, the last service at midnight.

The monks' greatest service to the world was in preserving the literature of the past and in copying books.

Their greatest gift to the world, perhaps, was their saving for us the literature of olden times. Few of the classics of Greece and Rome would have been left to us had not the monks collected, preserved, and copied them. All the copying had to be done by hand, and was very slow, painstaking work. The monks also were the historians of the Middle Ages, since each monastery kept its own record of current events. For centuries they were almost the only educated people. Nearly all English literature down to Chaucer's day (1340–1400) was written in monasteries, or at least by monks — mostly chronicles and religious works in prose and verse. Some of our finest hymns were written in monasteries.

The Monks Copied the Classics of Greek and Roman Literature.

The monks as teachers performed a great service in their time.

They also kept the only schools. When, about the eleventh century, universities came to be founded, the higher education passed to them. But the monks still taught most of the elementary schools. These were not merely for boys who expected to join their orders, but for boys of all classes in the community, the sons of knights as well as the sons of serfs and freemen.

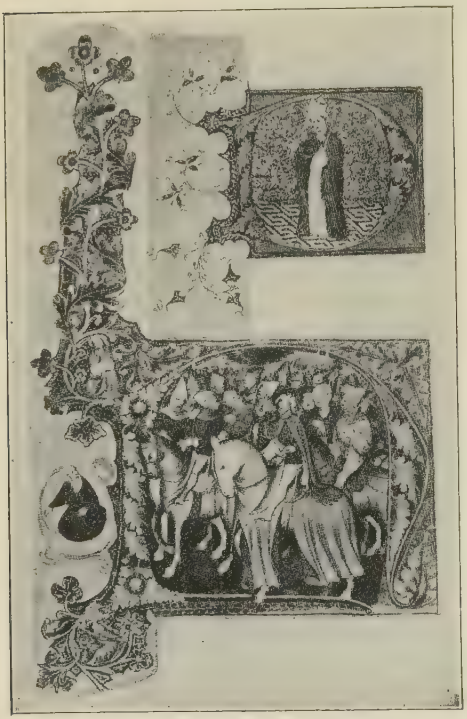
The monks protected the sick and provided for strangers.

The monks built hospitals just outside the walls of the monastery or in the towns, for in those days no provision was made for the sick as now. Another important duty was the entertainment of strangers. In lonely sections of the country, and among the mountains, the monasteries were the only refuge for travellers. At one of these in France a bell was rung for two hours every evening, as a summons to any who might have lost their way. It was called "the bell of the wanderers." Along seacoasts, too, where there were dangerous rocks, bells were rung as warning signals to sailors.

How Christianity came down to us.

We see, then, that the monks did many noble services for mankind. Although in later years they lost much of their influence, we should not forget the good they did among the people of a troubled, changing world, when there was no other power to guide and protect. They made Christianity the great moral power in the Middle Ages. They handed on to us the education,

literature, and arts of the Greeks and Romans. By going on missions to distant lands to teach the Christian life to the barbarians, they made the church the greatest civilizing influence of the time. Schools were started and universities founded. Cathedrals were planned and built in every city. These remain to-day the noblest works of art in the Middle Ages.



A Medieval Latin Prayer-Book, Copied by Hand and Beautifully Decorated.
Now in the British Museum.

In this way Christianity came to our ancestors in northern Europe and England. It served the needs of men for hundreds of years. In the sixteenth century came the Reformation. As a result the church was divided. Most of the people in England, Holland, and some of the German states became Protestant, and most of them in France, Italy, and in other countries of southern Europe remained Catholic. The first settlers in America came from England

and brought the Christian faith with them. To-day Christianity is the leading religion of the world except in Asia, and all Christian churches have in common the great heritage of the Christian ideal.

Suggestions and Problems

1. Explain how the Christian Church came to be for a time supreme in the Middle Ages, not alone as a religious power but as a political power.
2. How did monasteries begin?
3. Write a story, using as your subject: How Books Were Made in the Middle Ages. Use manuscript or lettered writing, with large initial letters artistically designed. This is called illuminated manuscript. Make your letters about two or three times the size of the print in the text. Place a cover (as if for a book) for your pages. Use your own ideas just as far as you can.
4. You can now see why books were so few in the Middle Ages and why it was a great service to have the classics of Greek and Roman literature copied and preserved. How would you like to make in letter-writing a book as long as the Bible?
5. Look up the discovery of the printing-press. What did it mean to the world to have the cost of books within the reach of every one? How did it help to break down the wide-spread ignorance of the Middle Ages and bring about your world and mine?

It would not be easy to find anywhere in history more colorful and picturesque events than those which have to do with the adventures of the Crusades. Among the striking leaders of the Crusades were Peter the Hermit and Richard the Lion-Heart; but many thousand others were just as earnest and brave, and they all thought they were carrying forward the work of the Christian religion in trying to save the Holy Sepulchre from the profane hands of the cruel Turk. We shall get a few glimpses of the Crusade movements, with some idea of the suffering and loss of life which attended them, and those glimpses will show us how the Crusades became a great turning-point in history. We shall also learn how they established trade between the East and the West, making us realize the important bearing this trade had upon the discovery of America.

HOW THE CRUSADES BECAME A GREAT TURNING-POINT IN HISTORY, AND HOW THEY MARKED THE END OF FEUDALISM, THE BEGINNING OF WORLD-WIDE COMMERCE, AND A NEW BIRTH OF LEARNING

CHAPTER XX

THE CRUSADES

Pilgrims undergo great hardships to visit the Holy Land.

From early days it was the custom in all parts of Christian Europe for people to make journeys to Palestine to worship at Jerusalem, where Christ had lived and died. By so doing they believed they were cleansed from all sin, and that if they should die in Palestine, or the Holy Land, they would go to heaven.

The long, tedious journey to the Holy Land was made on foot, whether the pilgrim was rich or poor. Many trusted wholly to charity for food, and often fell sick from hunger and exposure. To lighten their distress, hospitals and asylums were built in lonely places by pious people.

The Turks get control of Jerusalem.

During the fifth and sixth centuries thousands of pilgrims journeyed to Palestine. Some remained, but most of them came back, bringing with them holy relics.

In the seventh century the Arabs, who were Mohammedans, swept over Syria and got control of Jerusalem. The pilgrims were not often troubled by them, since the Arabs also held the city sacred. But in the eleventh century the

Jerusalem.

Turks, a barbarous people from central Asia, overran Palestine. They treated the pilgrims harshly and sometimes murdered them. These cruelties were reported in Europe by returning pilgrims.

As the Turks advanced westward they attacked the Greek (Eastern) Empire, ruled from Constantinople. A great battle was fought in 1071, and the Emperor Romanus IV was defeated and captured. Nearly all Asia Minor was

overrun by the Turks. It was so fearfully ravaged that a few years later the most fertile spot in the empire had become a wilderness of thorns and briars. Here the crusading armies nearly starved to death.

There was danger that the Turks might capture Constantinople, and the Emperor Alexius I sent letters to Pope Urban II at Rome to ask for help. The letters reached him just when the people of western Europe were being stirred by the news of Turkish cruelty in Jerusalem. So it was easy to arouse them for the rescue of the Holy Sepulchre from the unbelieving Turks.

Pope Urban's eloquent sermon arouses all Europe.

Pope Urban, at a great council of the church held at Clermont, in France (1095), preached a sermon on the subject. French and German bishops and princes and a great throng of people had come to the meeting — so many that no building could hold them, and the meeting was in the open air.

Urban told how the holy places at Jerusalem were being treated by the Turks. He said it was the duty of Christians, who were the brave sons of brave ancestors, to fight now for their religion. When he had finished his speech, the people shouted: "It is the will of God." "It is indeed the will of God!" answered Urban. "Now make that your war-cry." The people spread the news of the meeting all over Europe, and everywhere the new work for Christians was talked about.

Peter the Hermit and his followers start for the Holy Land.

Peter the Hermit began to win followers for the Crusade. This small, dark man, with long white beard, barefooted and bareheaded, and wearing a long frock with coarse hood, rode from town to town preaching to the people. They listened eagerly, and thousands were won by his earnest preaching.

The Crusaders before Jerusalem.

Instead of waiting for the armies of soldiers to protect them on the way, a host of common people without training or supplies started in two separate bands. One, numbering about 15,000, left France under a knight called Walter the Penniless, in the spring of 1096. Of these many perished in Bulgaria. They had made the natives angry by pillaging — having no money to buy food — and only the stragglers reached Constantinople. Here they waited for Peter.

Peter, with a band of Germans, also had trouble as he passed through Bulgaria and Hungary. He lost many of his men. Those who were left joined Walter at Constanti-

GENERAL MAP OF THE CRUSADES
SCALE OF MILES
0 50 100 200 300 400
First Crusade, 1096-1099
Second 1147-1149
Third 1189-1191 (Frederic Barbarossa)
The Political boundaries shown are those existing in 1190
10° Longitude East from Greenwich
POATES CORP., N.Y.
FRANCE
WESTERN ROMAN EMPIRE
AUSTRIA
RUSSIA
HUNGARY
KINGDOM OF HUNGARY
BULGARIA
SERVIA
EUXINE SEA
EASTERN ROMAN EMPIRE
KINGDOM OF ICONIUM
ARMENIA
KM. OF CYPRUS
HOLYLAND
KINGDOM OF SICILY
MEDITERRANEAN SEA
DOMINION OF SALADIN
EGYPT
Ratisbon
Vienna
Buda
Pest
Belgrade
Lyons
Vienne
Milan
Arles
Verona
Pavia
Genoa
Venice
Ravenna
Florence
Zara
Ragusa
Rome
Naples
Bari
Brindisi
Durazzo
Aulon
Thessalonica
Sardica
Philippopolis
Adrianople
Constantinople
Chalcedon
Nicomedia
Niceae
Gallipolis
Smyrna
Ephesus
Athens
Palermo
Messina
Syracuse
Cæsarea
Iconium
Heraclea
Laodicea
Attalia
Tarsus
Seleucia
Antioch
Maresia
Edessa
Limasol
Tripolis
Hamath
Damascus
Acre
Joppa
Rama
Askalon
Jerusalem
Alexandria
Cairo
CORSICA
SARDINIA
CORFU
MALTA
CANDIA
RHODES
Danube R.
Conrad III and Ludwig VII
Bouillon 1096
Frederic Barbarossa 1189
The Normans 1096
Boemund 1096
Bouillon 1097
Baldwin 1097-1098
Ludwig VII 1148
Conrad III 1148
Jordan R.
10° 20° 30° 40°

nople in the summer of 1096. The two leaders, with the remnants of their bands, crossed over to the coast of Asia Minor. Here they were entrapped by the Turkish sultan, David, and only a few escaped to await the coming of the crusading armies. The others were either massacred or captured.

The motives of the Crusaders.

While the leading motive of the Crusaders was religious, there were many who went for the love of adventure and travel. There were also merchants who sought trade, and princes and men of high rank who sought power.

The march of the Crusaders to Jerusalem cuts their number down to 20,000.

The main armies set out in four sections, led by powerful knights and nobles, mainly French and Norman. Most went overland by different routes, although some sailed from southern Italy. When marching, they kept no order, but straggled along, the leaders mounted on great horses and the knights dressed in heavy armor. Men and animals in large numbers perished in the deserts, overcome by hardship and lack of food.

The armies met at Constantinople, but it was not until June, 1099, nearly three years after starting, that they reached the holy city. Of the host that left Europe, only about 20,000 survived. When they first sighted Jerusalem, they fell upon their knees and, with tears in their eyes, stooped to kiss the sacred soil.

After terrible months of suffering Jerusalem is captured.

Jerusalem was surrounded by a high wall, and as they could not take it by storm, they began a siege. They suffered from thirst and hunger, but when they thought they would perish, ships arrived with food and saved them from famine.

Vision of Saint George on Mount Olivet.

While the leaders were doing little but quarrel, Peter the Hermit, in obedience to a dream, had the army march barefoot around the city for nine days. It was led by barefoot priests dressed in white and carrying crosses. Of course they did not capture the city that way. It is said that when hope of victory had almost been given up, a horseman was seen on Mount Olivet, waving a shield. "Saint George the Martyr has come to help us!" cried one of the leaders. At this the men took new courage and won the city (July, 1099).

We should like to believe that Christian knights would show mercy to their captives, but they treated the Saracens of Jerusalem with great cruelty.

In less than a hundred years Jerusalem is again taken by the Turks and a third Crusade is made.

The Second Crusade, fifty years later, accomplished nothing, and in less than a hundred years after Jerusalem was taken by the Christians, it fell into the hands of the Mohammedans. It was captured (1187) by the Saracen leader, Saladin. There was great grief in Europe over the capture. Cardinals at Rome declared that, if necessary, they would themselves go and win back the holy city. Pope Gregory VIII called upon the kings of Europe to cease their quarrels and join in a Crusade. In England every man was required to pay a heavy tax unless he went with the army to Jerusalem. This was the beginning of the Third Crusade.

Richard and Saladin in Battle.

Frederick "Barbarossa" (Red-beard), the German emperor, seventy years old, was the first ruler to start for Jerusalem. He set out by the overland route, but died on the way (1189). Philip Augustus, King of France, and Richard,

the Lion-Heart, King of England, went the following year by sea.

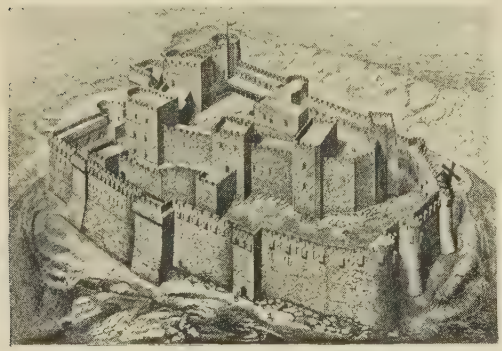
While returning home Richard is made a prisoner.

When Richard arrived in Asia Minor he fell ill and had to go home. He had made bitter enemies of several powerful leaders, and when nearing Marseilles he heard that one of them was planning to capture him there. To make his escape, he set off in a private boat with twenty men, but a storm drove him to the Austrian shore and wrecked his boat. The Germans, too, were on the watch for him, and while he was hurrying through the empire in disguise, he was caught and imprisoned.

The Four Leaders of the First Crusade.

Richard's English subjects learned that he was somewhere in prison. A beautiful story is told of how he was found. Blondel, a minstrel, wandered through Europe in search of the king. He came to a castle where, people said,

a captive was held whose name no one knew. Blondel's sweet music won him favor at the castle and he kept his eyes open to catch sight of the captive. One day as he was waiting outside he heard a well-known voice singing a song which he and Richard had composed together long before, and was known to them alone. It was the voice of the imprisoned king, who had seen the minstrel from his tiny window. Blondel went away rejoicing, to carry the news to England, and Richard was ransomed by his subjects.



Castle East of the Dead Sea, Built by the Crusaders who Stayed in Palestine to Defend Themselves against Mohammedan Attacks.

In all there were eight Crusades which bring great loss of life and property.

The third Crusade, like the first, resulted in great destruction of property and of human life. Some believe that not less than 500,000 men of this Crusade failed to return to their homes. There were eight Crusades in all, the last of which ended in 1270, nearly two hundred years after the first began (1095). During those two centuries millions of lives and untold treasures were spent in the crusading expeditions to the East.

Two results of the Crusades are a growing fondness for travel and the growth of trade.

The results of the Crusades were many and far-reaching. There was an increasing love of travel and a marvellous growth of trade. During the two hundred years that they lasted, great numbers of men who otherwise would not have left their homes travelled from Europe to the Orient. Most of the Crusaders knew little outside the castle or village in which they lived. Great was their surprise at the strange ways and customs of the East. They were astonished to find a civilization much higher and finer than their own. The new experiences awakened new tastes and a desire to possess at home luxuries they had seen in the East. An increasing trade in these things sprang up and soon brought about new conditions in Europe.

Italian cities grow rich and powerful in trading with the East.

The benefit of this trade was felt mainly in Italy, for, although she sent no Crusaders to the East, she furnished ships and transportation for those who went by water. At first the routes travelled were overland; later they were either partly or wholly by water. There was, therefore, a constant increase in the demand for ships and sailors, and this was met by stronger and larger ships manned by abler seamen. These were supplied mainly by Venice, Genoa, and other Italian cities, which demanded good pay for their services and thus made the Crusades a source of great profit.

These cities acquired vast wealth through the new

trade. In time great fleets sailed from Italy, carrying such Western products as grain, oil, money, minerals, metal, soap, wool, cloth, leather, and furs. There was much need of these things in the East, partly because many Crusaders had settled there. In Syria and Egypt the Western products were exchanged for silks, spices, perfumes, precious stones, hangings, rich cloths, carpets, rugs, and other products which had been brought by caravans from India, Arabia, and Persia. Loaded with these goods, the merchant ships made their way homeward across the Mediterranean.

Travelling Peddlers Visited the Castles to Sell Their Wares.

Merchants of Venice and Genoa bring products from the East to all Europe.

On reaching Italy the cargoes were stored in Venice and Genoa, to be distributed later throughout Europe. Overland routes led to important centres in France and Germany, where commerce was car-

ried on at great fairs. Here the importers sold to wholesale merchants. Retail trade went on in smaller places, and much of it was in the hands of peddlers, who carried their packs from village to village on foot or on horses.

If we had lived in an English village at that time, we should have looked with eagerness for the coming of the peddler. He liked to arrive on Sunday or a saint's day, when the scattered villagers had gathered for worship. After the service he would unstrap his pack outside the church, show its wares, and try to win buyers. Having made his sales, the peddler would close his pack, slip it over his shoulder by a strap, and be off for the next place.

After a time water routes to the north were established. Venice sent ships every year to England and the Netherlands, and then the Netherlands became the centre of trade between the North and the South. Gradually, with the growth of manufactures, the North developed a large commerce and sent its own ships to the Mediterranean.

New arts, industries, and learning from the Far East and from the Moors bring about a new world commerce.

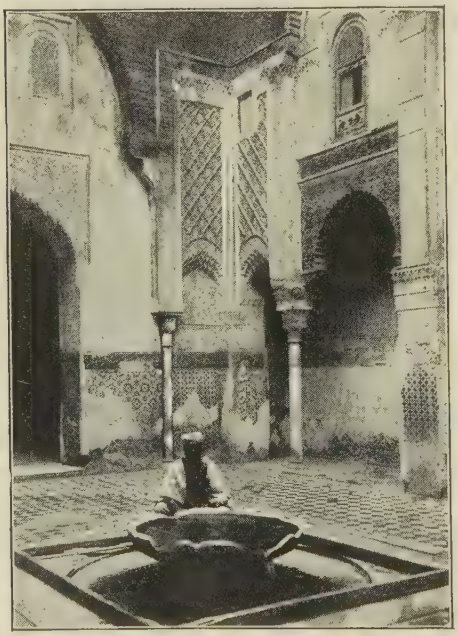
Venice brought from the East the art of making silk and glass. Oriental dyes were in demand, and probably the use of windmills was learned in the Orient. From the Moors* in Spain came a knowledge of gunpowder and

* When the Arab armies conquered northern Africa in the seventh century they found in the northwestern corner of the continent a white race called the Berbers. At the beginning of the eighth century they converted this race to Mohammedanism. Then the Arabs and the Berbers invaded and conquered Spain. The mixed race which descended from the Arabs and the Berbers was known as the Moors.

artillery, the art of making wine, stamped leather, fine steel armor, steel weapons, and other objects of metal. These new industries increased the volume and variety of the articles of trade, and were the beginnings of a world commerce.

The feudal system breaks down in the face of free cities, new forms of wealth, and the rise of modern states with powerful kings.

The growth of commerce hastened the breaking down of feudalism. In France, for example, barons often sold their lands and feudal rights for money to go to the Holy Land. Many other barons and landowners died there, and their lands passed into other hands. What the lords lost, the king or the people gained.



Court of the Medersa el Attarine, an Arabian College at Fez.

As trade increased, the guilds and the townspeople demanded charters which would give them freedom from control by men who had owned the town. The serfs shared in these new popular rights, because

they could pay for the land in money instead of personal service and produce. In this way they became free laborers, and in time many came to own their own land.

The king also had new power when taxes were paid in money. He could build roads and bridges needed for trade. He could support a standing army to defend his kingdom, to keep law and order, and to protect life and property. The towns and cities paid the government large sums for the security and protection which only a strong government could give. And just as the standing army took the place of the feudal forces, so the national courts took the place of the feudal courts. Thus arose modern states like France, Germany, England, Spain, and Portugal.

The revival of learning comes to the Christian peoples of Europe from the Arabian countries of the East and the Moors in Spain.

Another result of the Crusades was the revival of learning. The knowledge of the Greeks and Romans had been largely forgotten in the ignorance and disorder of the Dark Ages. But the light of ancient learning never wholly failed. Now the growth of commerce, the new industries, the knowledge of other lands and their ways of living quickened interest. There was a keen desire to recover, or revive, what had been lost.

Arabian civilization was far in advance of all others.

At the time the Crusaders were coming into touch with the cities of the East the Arabian civilization was the highest in the world. Of this we get some idea from

the pictures of life in the *Arabian Nights*. The people of this civilization included more than those living on the eastern shores of the Mediterranean. The Arabs had spread over the whole coast of Northern Africa and nearly all Spain, though before the last Crusades they had been driven out of northern and central Spain. Their caravans went to many countries, and ships carried their goods to all parts of the world as it was known at that time. Their beautiful architecture can still be seen in splendid mosques and palaces. No people has excelled them in fine metal work and in making fine fabrics.

Medersa Bonananya, another Arabian University at Fez.

The learning of the Arabs was advanced. One of their universities was attended by 12,000 students. They had libraries, too, some of them containing several hundred thousand volumes. After becoming masters of a large part of the Greek Empire, they learned about the works of the

Greeks and studied Greek science; and they added knowledge of their own. So, while Europe was passing through the Dark Ages, with no knowledge of the science of the Greeks, the Arabs were preserving it. This was their great service to the world.

Italy leads in the new learning.

When the new life of Europe turned to the study of what ancient peoples had done, scholars took a special interest in what the Arabs had preserved and given back to the West. The great awakening began in Italy, and had its centre in Florence, which has been called the Athens of Italy.

There were many interesting men among Italy's scholars and artists. Petrarch led those of his day to appreciate the beauty and value of the Greek and Roman classics, and to collect books written by ancient authors. A Florentine who was a friend of the new learning was Dante, Italy's greatest poet. He wrote the immortal poem which he called "The Divine Comedy."

Courtesy of The Metropolitan Museum of Art.

Vice and Anvil Used by Armorers in the Middle Ages.

The vice is of North Italian workmanmanship, boldly decorated. The richly wrought anvil is also probably of Italian workmanship.

Courtesy American Museum of Nat. History.

A Horse Drawn on the Wall of a Cave.
One of the earliest forms of art.

An Egyptian Drawing of the Early Thirtieth Century B. C.

It shows a noble, hunting wild fowl with a throw-stick.

Left.—The "Winged Victory" of Samothrace.

Erected by Demetrius the Besieger to celebrate his victory over Ptolemy of Egypt, in 306 B. C. Now in the Louvre.

"The Last Supper," by Leonardo da Vinci.

The work of a great artist of the mediæval age. Painted in 1497, in Milan.

From a photograph by Elmendorf, copyright by Ewing Galloway.

Cathedral of Notre Dame in Paris. Completed in 1235.

The Rt. Hon. Lady Elizabeth Compton.

Painted by Sir Joshua Reynolds, a great English portrait-painter of the eighteenth century. Now in the Public Library, New York City.

Painting of His Mother, by Frans Hals, a great portrait-painter of Holland of the sixteenth century.

From a photograph, copyright by Harris & Ewing.

The Lincoln Memorial at Washington, D. C.

With the revival of Greek and Roman literature went a new development in painting, sculpture, and architecture. Three great Italian artists whose works were best known in Florence in the golden age of Italian art were Leonardo da Vinci, Santi Raphael, and Michael Angelo. Two of the paintings of Da Vinci, who is remembered as an artist of thought and feeling, are "The Last Supper" and "Mona Lisa." They are among the masterpieces of the world. When we speak of Raphael we think chiefly of his lovely madonnas. He painted more than a hundred. Among them the most celebrated is the "Sistine Madonna."

Michael Angelo, like Da Vinci and other artists of that day, was a master of many arts. His fresco of "The Last Judgment" is the most famous of his single paintings. But his sculpture was even more notable, and as an architect he is famous for the dome of Saint Peter's at Rome. His power and strength as a master of sculpture are shown in his majestic statues of "David" and "Moses."

The Crusades are a turning-point in history and they open the door to the modern world.

Not all the changes we have just mentioned were brought about by the Crusades; but the Crusades greatly hastened their progress. With the Crusades the period when each community was separated from the rest of the world and lived for itself, largely passed away. All peoples were moved by similar interests to know more of the world and to engage more extensively in trade with the Far East. This

brought about a unity in the Christian world that had not been known before. With the growth of common interests and national feeling modern life began. The Crusades were therefore a great turning-point in history.

We see that in that long period which we call the Middle Ages there was a marked advance in civilization. The church kept it from falling into ruin. The feudal system of government supplied the force that held it together. In the vows of the knights we find a high standard of manly conduct. And through the influence of the Crusades western Europe began to build up the great modern states that are still carrying on the work of the world.

Suggestions and Problems

1. What were the Crusades and what were the motives of the Crusaders?
2. Tell stories of the Crusades, using the material given in the text. You will find additional incidents in encyclopædias and books of history.
3. Sketch on the blackboard a large map of Europe and the known parts of Asia and Africa. Locate Venice and Genoa, and show the lines of trade their merchants established between Egypt, Syria, Arabia, and the Far East. Show some of the leading cities of that time in France, Germany, and England. What products would the Italian merchants carry to the North European cities from the East? What products would they take from the European cities to the Orient?
4. Explain how these new articles of trade brought about new interests and changed the manner of living.
5. The new learning, or Renaissance, is one of the most important results of the Crusades. The Crusaders also brought back to Europe an enthusiasm for the learning of the Greeks and the Romans. For special reports assign pupils to look up the Renaissance and speak on certain features of it in art, literature, and science.

We are now to enter upon the days when men of Europe longed to grow rich by trade in the silks, spices, and precious stones of the Far Eastern lands. It was to find an all-water route to those rich countries that Portugal and Spain sent out daring sea-captains on dangerous voyages. In imagination we shall join Vasco da Gama as he ventures down the west coast of Africa and around the Cape of Good Hope. We shall go with Columbus as he sails west across the Atlantic, and with John Cabot as he pushes forward from England to North America. Then we shall share in the perils and hardships of Cortez in Mexico, Pizarro in Peru, and De Soto in his vain search for gold.

CHAPTER XXI

COLUMBUS SAILS WESTWARD AND DISCOVERS AMERICA

Marco Polo's travels in the Far East stir the imagination of the people.

After the Crusades travel to the Far East continued to increase rapidly. Men were eager for its riches. The most famous traveller was Marco Polo. Toward the end of the thirteenth century, he went to China, as a boy of seventeen, with his father and uncle, who had been merchants of Venice. At the court of Kublai Khan, the ruler of the Mongols at Peking, Marco learned the languages of the empire, and the Khan, taking him into his service, sent him on many important missions through China and other parts of Asia.

After living seventeen years with the Mongols, Marco Polo started for home. A few years later he wrote an account of his travels and of what he had heard of the countries and islands of the Far East. His tales of golden palaces, of beautiful rivers crossed by marble bridges, and of countless treasures of gold, silver, and jewels were very wonderful. Although much that he said was not true, it increased the interest in those distant lands.

Three trade routes with the East lead to Genoa and Venice.

Trade with the East, which had grown out of the Crusades, was carried on mainly over three routes: one by the Caspian Sea, the Black Sea, and Constantinople; another by the Persian Gulf and the Euphrates valley to Antioch; and a third by the Indian Ocean and the Red Sea. The overland part of the journey was made by caravans. They were long lines of camels, horses, or mules that were heavily loaded with goods. All these routes led to Genoa and Venice, the two great rivals in the commerce of western Europe.

Trading in Marco Polo's Time.

After a miniature in a manuscript of the Travels of Marco Polo in the Library of the Arsenal of Paris.

In threatening to close these trade routes the Turks create a great commercial problem.

At the best, commerce with the East was costly and dangerous; and when in 1453 the Turks captured Constantinople, the route through the Black Sea was cut off altogether. This was a great blow to Genoa, for that city depended almost wholly on the

northern route. At once its business began to fall off. As the Turks extended their conquest over western Asia, the other overland routes were threatened. Even the Mediterranean was made unsafe by Turkish pirates.

Marco Polo.

This all happened when there was a growing demand for Eastern goods, for the rising nations of Europe wished to share the trade.

The problem was to find an ocean route to India, China, and Japan free from the dangers of the overland traffic. Portugal and Spain, being the most powerful maritime nations, took the lead in the search for an all-water route; and Prince Henry of Portugal, "The Navigator," did more than any other man to make the movement successful.

Prince Henry of Portugal encourages the search for an all-water route.

Portuguese sea-captains had already begun to make headway down the western coast of Africa, and Prince Henry encouraged them to venture farther. Many believed that India could be reached in this way, although some geographers thought Africa extended so far south that it would be impossible to sail in that direction. No one could be certain until the trial was made.

Sailors were afraid of the "Sea of Darkness," as the Atlantic was called. But Prince Henry had no such fear.

His home was on a high point of land in southern Portugal overlooking the sea, and it seemed always to beckon him. He studied maps and charts and learned everything he could about geography. He started a school, where he gathered about him learned teachers and seamen who wished to know the art of navigation. He sent out captain after captain, each one venturing a little farther than those who had gone before. They shared Prince Henry's daring spirit, but made slow progress. At the time of Henry's death (1463), only about one-fourth of the western coast of Africa had been explored.

In a famous voyage Diaz rounds the Cape of Good Hope.

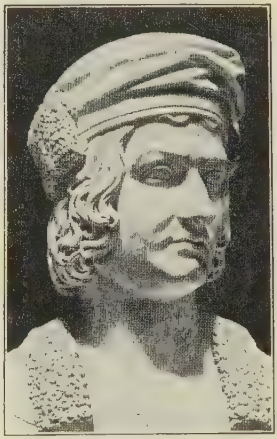
The sea-captain who finally reached the southern tip of the great continent was Bartholomew Diaz. In 1486 he started out on his famous voyage. He sailed many hundred miles south and then east, missing the mainland, but on his way back he sighted the headland (1487), which he called the Cape of Storms. The king, well pleased with the discovery, said it should be called the Cape of Good Hope.

Columbus believes the earth is round and works out his plans to sail westward to India.

Portugal was not alone in the search for an ocean route to India, China, and Japan. Spain was seeking the same goal. Her greatest explorer was Christopher Columbus. His life was full of adventure. He was born in Genoa, a seaport town, and followed the sea from boyhood. At the age of about thirty-five we find him in Lisbon, making his home with his brother Bartholomew, who had been with Diaz on his famous

voyage of discovery. Many other sailors were in Lisbon. From them Columbus must have learned about the voyages which the Portuguese had made in attempting to round the southern shores of Africa. He may have been on some of them himself.

He believed that there was a shorter way to India than the route around Africa. It was known that there was water to the east of Asia; and since the earth was round, according to many geographers, he reasoned that by sailing directly west across the Atlantic he could reach India. He laid his plan before King John of Portugal, but could not persuade the king to help him.



Columbus.
From the statue at the Capitol, Rome.

Then he started for the court of Spain. It was not easy to get a hearing, for the king and queen, Ferdinand and Isabella, were engaged in a war to drive the Moors from Spain. This war had been going on at intervals for centuries. The Spaniards at last had captured the beautiful Moorish city of Granada and defeated the Moors in battle.

Columbus gets an opportunity to carry out his plan.

It was seven years before Columbus finally obtained a hearing, and then the king and queen kept him waiting for an answer because their advisers were not agreed.

Isabella was interested because Columbus promised to use the wealth he should obtain in a great crusade to the Holy Land, in the name of Spain. But he demanded so much as leader that no agreement could be reached.

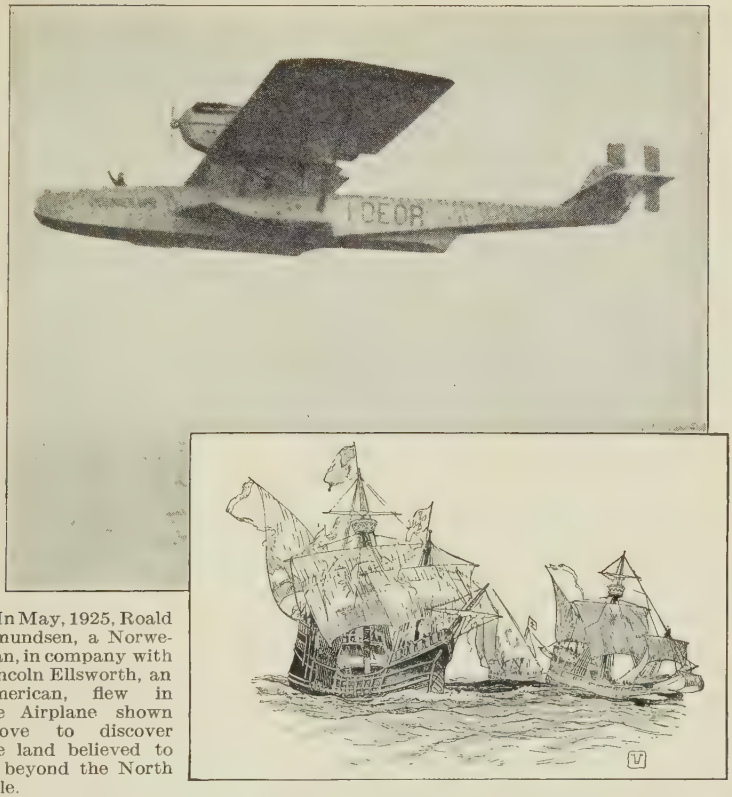
Then he started off to seek aid in France. On his way he stopped at the Convent of Saint Mary to get food, and there talked over his plans with the prior. Columbus so deeply impressed the prior that he wrote at once to Queen Isabella, with whom he had influence. She summoned Columbus back to court, and this time promised men and vessels for the expedition. At last his dream of years was to come true.

Columbus has many difficulties.

Even with the support of the queen, there were still many difficulties to face. It was hard to make up a company of men who would sail out of sight of land. But in time three small vessels with 120 men were ready to start. The largest vessel was the *Santa Maria*, the flagship, only sixty-five feet long and twenty feet wide, or of no greater size than many of our fishing-boats to-day.

A half-hour before sunrise on Friday morning, August 3, 1492, the little fleet sailed from the port of Palos. It was a sorrowful time for the sailors and their friends. All believed the vessels would be lost, and that the sailors would never return. On September 6, when they could no longer see land, the sailors wept like children.

One fear after another beset them. They begged Columbus to turn about and steer for home, and when he refused they



In May, 1925, Roald Amundsen, a Norwegian, in company with Lincoln Ellsworth, an American, flew in the Airplane shown above to discover the land believed to lie beyond the North Pole.

In the small inset is seen a drawing of the ships in which Columbus sailed on the voyage which ended in the discovery of America, in 1492.

planned to push him overboard some night while he was looking at the stars. He knew that his life was in danger; but he set himself firmly to his task.

Columbus discovers the new world, but thinks he has reached the East Indies.

At length, after ten weeks of worry and waiting, about two o'clock on the morning of October 12, they sighted land. It was one of the Bahama islands.

Upon reaching the shore, Columbus took possession of the land in the name of King Ferdinand and Queen Isabella. He called the island San Salvador, which means Holy Saviour.

The Landing of Christopher Columbus.

Wishing to make further exploration, he sailed along the coast of Cuba and Hayti. He thought these were Japan and the East Indies, and he was on the lookout for the cities where they expected to find gold, spices, and precious stones. He called the natives Indians — that is, the people of the Indies.

EUROPE
ASIA
CATHAY
AFRICA
INDIA
Genoa
Venice
Black Sea
Constantinople
Caspian Sea
Lisbon
Palos
Medina
Rhein-Sea
Antioch
Damascus
Bagdad
Canary Is.
Alexandria
Persian Gulf
EGYPT
Red Sea
Spice Islands
Indian Ocean
Equator
Da Gama 1497
Cape of Good Hope
THE WORLD,
as Known in the Time of Columbus,
Showing Eastern Trade Routes.
0 1000 2000 3000 4000 5000
Scale of Miles along the Equator.
Trade Route controlled by Venice.
Trade Route controlled by Genoa.
Middle Route.
Unshaded Land the known portion.
THE M.-N. CO.

Columbus returns to Spain and is highly honored.

He built a small fort on the island which he named Hispaniola (now Hayti). Then, leaving forty men in this first Spanish colony of the New World, he sailed for Spain, arriving at Palos about the middle of March, 1493. There was great rejoicing; all business stopped and a welcome was on every man's lips.

Columbus was summoned to Barcelona to attend the court. When he entered the presence of King Ferdinand and Queen Isabella, they honored him by rising, and when he knelt to kiss their hands, they commanded him to rise and sit with them as an equal. He who had been called an "idle dreamer" was now one of the great men of Spain. Many were eager to join him on another voyage.

Columbus makes a second voyage and again fails in his purpose.

In September, 1493, Columbus sailed with a fleet of 17 vessels and 1,500 men, including many from the leading families in Spain. He planned to found a colony, and took horses, mules, and cattle and also vines, vegetables, and many kinds of seed. When he reached Hispaniola, no one was there to welcome him. The fort was in ruins.

Another site was chosen for the new settlement, called Isabella, in honor of the queen. When Columbus started out to explore the new country, he was met by trouble on every hand. The Indians were not always friendly, and his own men would not always obey him. At the end of three years he sailed back to Spain, leaving the settlement in a wretched

condition. Columbus received a kindly welcome at court, and was told that he should have more ships for another

Columbus Pleading His Cause before Isabella and Ferdinand.

voyage. But enthusiasm had died out, and other things caused delay.

Following his third voyage Columbus is sent back to Spain in chains.

Not until 1498 did Columbus sail on a third voyage. This time he landed on an island, which he called Trinidad, and coasted along the northern shore of South America. When he returned to the little town he had built on his preceding voyage he found everything going badly. For two years Columbus tried to straighten out affairs, but people were losing faith in him.

They had suffered many hardships in the New World and were not getting the wealth they had expected. Others were jealous of him and made plans for his ruin.

Meantime, Vasco da Gama, of whom we shall speak later, had returned to Spain from his voyage to India with cargoes of rich treasure from the Far East. He had sailed under the Portuguese flag and had succeeded in getting what the Spaniards sought. They thought Columbus had failed, and they called him the "Admiral of Mosquito Land."

At length an officer was sent from Spain to examine into the affairs of the colony. He was unfriendly. When he reached the settlement he put Columbus in chains and sent him back to Spain in dishonor. Columbus, however, still held the favor of his sovereigns, who sent him on another voyage of discovery.

Columbus dies a broken man, not realizing that he has discovered the New World.

In 1502 Columbus made his fourth voyage. He coasted along the eastern shore of Central America, but was not able to accomplish much. He sailed for Spain, and arrived there only a short time before Queen Isabella, his only protector, died. During the last eighteen months of his life his health was broken and he was cast down in spirit. On May 20, 1506, he died without knowing that he had discovered the New World.

Suggestions and Problems

1. Sketch on the board a large map of the world, that you can use for several days. How did travellers extend interest in far-off lands? Show on this map how Marco Polo reached China. What was the effect of Marco Polo's account of his travels upon adventurous people in Europe?
2. Show on the map the overland routes to the Far East. Point out how the closing of those routes created a problem in trade for European merchants. How did all-water routes help to solve the problem? How did Diaz try to solve it? What solution did Columbus have for the problem? Why was his idea a very daring one at that time? Name a shorter route by which India can now be reached.
3. Dramatize the scene of Columbus before Ferdinand and Isabella. Make such an appeal as he might have made, giving your reasons for thinking you could reach India by sailing westward, and the advantages of such a discovery to Spain.
4. Some one has said that the invention of the mariner's compass about this time enabled Columbus to sail westward and discover America. Explain.
5. Trace on the map the first voyage of Columbus. How long did it take to make the voyage? About how long would it take to-day by one of the best ships? How long by airplane?
6. Place the date of the discovery of America on your scale. How many years have passed since then?
7. Compare the boats of that day with those of to-day. Would you wish to make the trip on so small a boat as Columbus used? What did it mean to sail on seas that were not charted?
8. In what sense was this discovery of America an accident? Why was Columbus so little appreciated in return for so great a discovery?

CHAPTER XXII

THE SUCCESSORS OF COLUMBUS CARRY ON THE WORK OF EXPLORATION; ONE OF THEM SAILS AROUND THE WORLD

How America received its name.

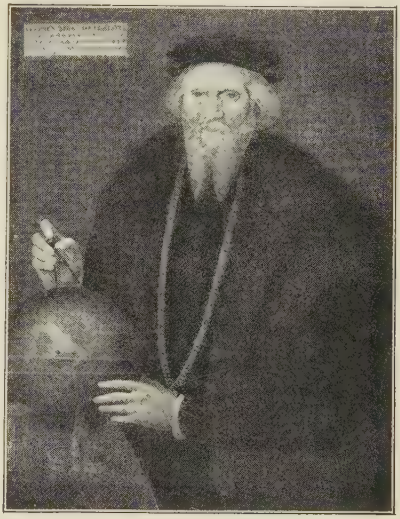
We should expect that the New World would be named after Columbus. He led the way, but there were many explorers who sailed for the West. Among them was Americus Vespucius, a native of Florence. We do not know how many voyages he made or when he made them; but he wrote letters in which he told what he had seen in his voyaging. He spoke of the land he described as the New World. So in a treatise on geography published a few years later it was suggested that it be called America, after him. The name was given first to Brazil, later to South America, and finally to all of the New World.

Americus Vespucius.

An English sea-captain, John Cabot, discovers the mainland of North America.

Among those who sailed westward in search of the Indies, was John Cabot, a Venetian merchant and mariner who lived in Bristol, England. He had been on many voyages and had spent some

time in Mecca (Arabia), where he had seen many caravans bearing the wealth of the East. He was interested in the trade with these countries, and now sought to reach them by a water route. He therefore obtained a permit from King Henry VII, allowing him to go on a "voyage of discovery and trade with unknown countries beyond the sea."



Sebastian Cabot.
The son and companion of John Cabot, who continued his father's explorations.

It was not until May, 1497, nearly five years after the first voyage of Columbus, that Cabot sailed, with one small ship and eighteen men. Holding his course to the west, he landed on the coast of Labrador. Here he raised the flag of England and set up a large cross. Then he sailed south for about nine hundred miles.

He was the first navigator to reach the mainland of North America, for Columbus did not touch the continent until 1498. On Cabot's return to England he found himself a hero, and was called the Great Admiral. Honors were showered upon him, and with much dignity the simple sea-captain went about dressed in fine silks like the gentlemen of his day.

He believed he had reached the empire of the Great Khan, and that by sailing farther south he would reach the land of spices.

The following year, with five or six ships, he made another voyage, his son Sebastian perhaps being with him. We know nothing of this expedition, but if we may judge from the maps made just afterward it seems likely that the fleet sailed along the coast of New England, and possibly as far south as Florida.

For a long time the English thought little about the discovery. They honored Cabot as a sea-captain, but his voyages meant little to them, for he had not brought back any rich products from the Far East. Upon these discoveries of John Cabot, England later based her claims to North America.

Vasco da Gama reaches India, by water, around Africa.

The year after Cabot discovered the mainland of North America a Portuguese mariner reached India, by water. For seventy years Portuguese sea-captains — a part of the time under the guiding hand of Prince Henry, as we have seen — had been slowly but surely making their way around the coast of Africa. In the summer of 1497, Vasco da Gama, a young man of noble family, was sent by the king of Portugal over the same route with four stout ships to make explorations and get spices. After a stormy voyage they reached the eastern coast of Hindustan in May, 1498. The all-water route to the Far East from Europe was at last found.

Vasco da Gama Received by One of the Rulers of India.

The results of the voyage of Da Gama were far-reaching. As soon as the Portuguese established their trade over this new route, goods could be brought to Europe more cheaply than overland. Of course prices fell. Italian cities lost their prosperity, and Venice gave place to Lisbon as the collecting and distributing centre of Europe. Trade had passed from the Mediterranean to the Atlantic coast, and, as we shall see later, gradually shifted northward.

Balboa discovers the Pacific. Portuguese explorers continued sailing eastward by way of Africa, and Spanish explorers westward by way of the Atlantic. Although the Spaniards failed to find the wealth of the Indies, their search led to the discovery of gold.

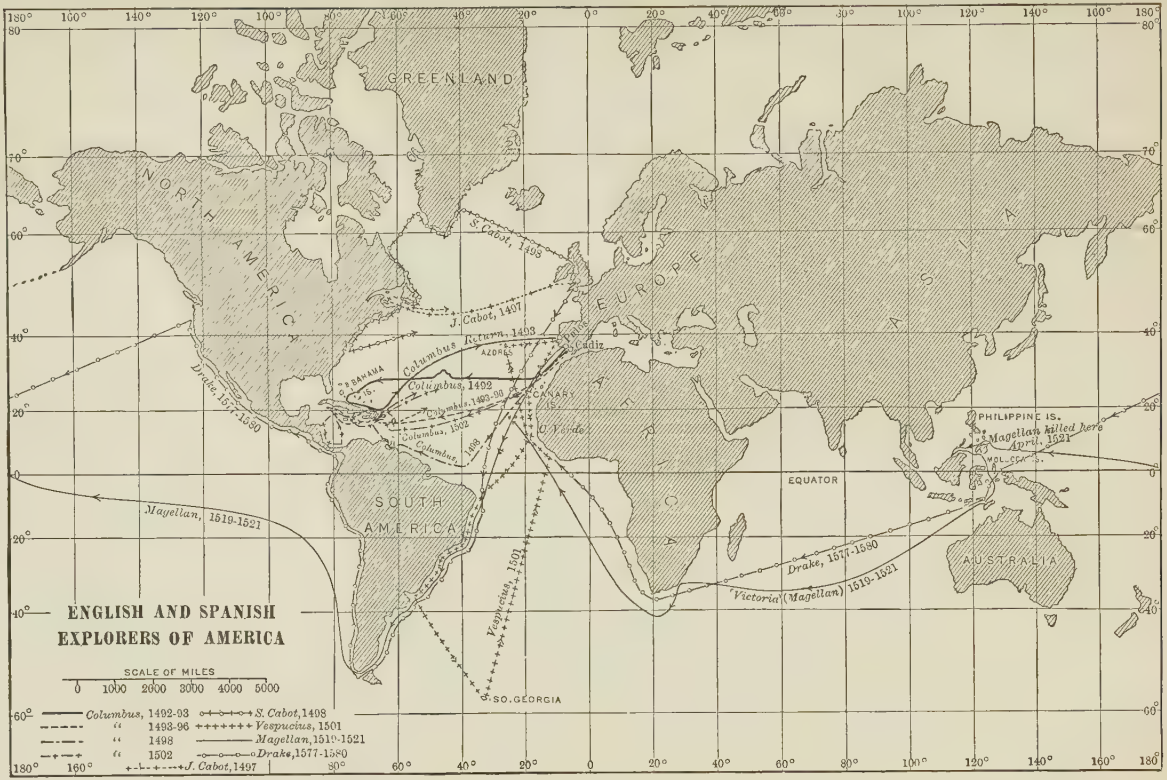
A few years after the last voyage of Columbus, there were several Spanish posts on the Isthmus of Panama, where a number of adventurers were exploring for gold. Among them

was Vasco Nuñez de Balboa. He had heard from an Indian chief that a great sea lay beyond the mountains and that far to the south was a country rich in gold. On September 1, 1513, he set out with about 200 men to explore the country. Early on a September morning he climbed the mountains on his way across the isthmus, and saw before him the vast waters of the Pacific Ocean. In four days he reached the coast. There, on the rising tide, he rushed into the sea, and with a flourish of his sword took possession in the name of the King and Queen of Spain. He named the ocean the South Sea.

By his wonderful voyage Magellan proves that the earth is round and that America is a new continent.

Balboa's discovery led the way to finding out that the land discovered by Columbus was not Asia after all, but a separate continent. It remained to be proved whether, as Columbus believed, the land of silks and spices could be reached by sailing west.

The honor of doing this belongs to Ferdinand Magellan. He was a Portuguese captain who had made a voyage to the Far East around the Cape of Good Hope. He believed that by sailing west the route would be shorter. His plan was to find a passage or strait in America through which he might sail; for it was now the common belief that America extended to the south pole, but was cut in two by one or more channels of the ocean. When he asked aid of his king and was refused, he entered the service of the Spanish king and started on his famous voyage of discovery.


GREENLAND
NORTH AMERICA
SOUTH AMERICA
EUROPE
ASIA
AFRICA
AUSTRALIA
EQUATOR
PHILIPPINE IS.
Magellan killed here April, 1521
MOL. CCS.
S. Cabot, 1498
J. Cabot, 1497
Columbus Return, 1493
Columbus, 1492
Columbus, 1492-93
Columbus, 1498
Columbus, 1502
Drake, 1577-1580
Magellan, 1519-1521
Vespucius, 1501
S. SO. GEORGIA
Drake, 1577-1580
'Victoria' (Magellan) 1519-1521
AZORES
CANARY IS.
C. Verde
Cadiz
BAHAMA IS.
ENGLISH AND SPANISH EXPLORERS OF AMERICA
SCALE OF MILES
0 1000 2000 3000 4000 5000
Columbus, 1492-93
" 1493-96
" 1498
" 1502
S. Cabot, 1498
Vespucius, 1501
Magellan, 1519-1521
Drake, 1577-1580
J. Cabot, 1497

With a fleet of five old vessels, manned by 280 men, on September 20, 1519, he put to sea. Many troubles awaited him. There were severe storms and a pressing scarcity of food and water. The sailors were dissatisfied. They begged

Straits of Magellan.

U. S. battleship fleet passing through the straits in 1907 on its world cruise. After a painting in the Naval War College by Henry Reuterdahl, who accompanied the fleet.

him to return, but he stubbornly refused. Then open mutiny broke out, which he sternly put down. A little later one of the vessels was wrecked; but in the face of every discouragement he pushed on.

At last his fleet entered the passage of water which we now call the Strait of Magellan. From here one of the ships

stole away to Spain. The sailors on the three remaining vessels begged him to return home. "I will go on," was Magellan's answer, "if we have to eat the leather off the ship's yards."

They headed westward across the expanse of water which Balboa had called the South Sea. Magellan, pleased with its peaceful waters, renamed it the Pacific Ocean. But the worst of his troubles were yet to come. With that long first voyage across the Pacific went famine, scurvy, and death. Strong men grew sick in body and mind. They kept alive only by eating the skins and leather bound about the great ropes of the ship.

At last the Philippine Islands were reached. Here fighting was going on between some native tribes, and Magellan, joining in one of their battles, was killed. Having lost their leader, his men steered their course homeward. The voyage was still a long one. Not until September 6, 1522, nearly three years after leaving Spain, did they arrive at the home port. The one vessel which returned was manned by only eighteen starving sailors. This was the greatest voyage that had ever been made. It proved that the earth was round and that America was a new continent.

Cartier sails up the Saint Lawrence River in the name of France.

While mariners of Portugal, Spain, and England were making these explorations and discoveries, France was busy with affairs at home. Her fishermen joined those of other nations on the banks of Newfoundland, but not until

1534 did she send out any explorers to the New World.* In that year Francis sent Jacques Cartier to find a northwest passage to China. This able seaman coasted along the shores of Newfoundland and Labrador, entered the Gulf of Saint

Jacques Cartier on His Way up the Saint Lawrence River.

Lawrence, and returned to France with a report of what he had seen.

The following year he made another voyage, this time sailing up the Saint Lawrence, which he believed to be the passage he was seeking. He landed at a little Indian village, where Quebec now stands, and was warned by the Indians

* In 1524 Francis I planned a voyage under an Italian, Giovanni Verrazano; and an alleged letter from him to Francis, reporting the voyage and the discovery of the Hudson River, was published many years later. But there is no proof that the voyage was ever taken, or that the letter was ever written; and the contents of the letter make the voyage improbable.

not to go farther on account of snows, tempests, and floating ice, but he refused to turn back. On his way up-stream he came to another Indian village on an island. It had fifty houses defended by a palisade. To the steep hill behind the village Cartier gave the name Montreal, which means royal mountain.

After a brief stay the French returned to Quebec. There they spent a winter of great distress and suffering, and twenty-five of their number died. At one time only three or four were well enough to care for the sick. At the end of the winter Cartier returned to France. Five years later he tried again to plant a colony at Quebec, but failed.

Suggestions and Problems

1. How did America get its name? Who do you think deserved the honor of having the New World named after him?
2. Trace on a globe, or a map of the world, the voyage of Magellan. What did he prove?
3. Use the map in explaining what the following men accomplished: John Cabot, Balboa, Cartier, Vasco da Gama, and Magellan. Choose a color for each European country and show on your map the territory claimed by each. Do you find any overlapping claims? What do you expect these will lead to later?
4. What were the results of the many voyages that were made to find a water route westward to India and China? How has the problem of a shorter route to these countries been solved by the United States in our own time?
5. What countries could set up claims to new lands through the explorations and voyages you have traced?

CHAPTER XXIII

SPANISH LEADERS BEGIN A SHAMEFUL CONQUEST OF THE RICH COUNTRIES OF THE NEW WORLD

An ambitious young man, Hernando Cortez, embarks for the New World.

Twelve years after Columbus made his first voyage, a young Spaniard of nineteen sailed on one of the fleets for the New World. Like the men who had voyaged with Columbus, he longed for the gold and precious stones which were believed to be in the new land. This young man was Hernando Cortez.

After a stormy voyage he landed at Hispaniola. A few years later he went to Cuba and lived on a large plantation granted him by the governor. Being strong and forceful, as well as daring, he won admiration, and when a suitable commander was needed to lead an expedition to Mexico Cortez was chosen.

Cortez is chosen to lead the march into Mexico.

He arrived on the east coast of Mexico in February, 1519, and founded the town of Vera Cruz. From the natives he learned that they paid tribute to a confederacy of three powerful Aztec tribes, whose chief was Montezuma. Their strongest town was Mexico, their capital, situated on an island of a lake in the valley of Mexico.

In August Cortez set out with 400 men and 15 horses to march toward the Mexican capital. To the natives the horses were as frightful as the guns and the cannon, for all were new and strange to them. At Tlascala Cortez found a strong tribe which was independent of Montezuma. These natives opposed him savagely, but he conquered them and made them friends. They furnished him with a large body of warriors.

After a furious fight Cortez conquers Mexico.

The arrival of the pale-faced strangers had caused wide-spread alarm. When they came to his capital, Montezuma was greatly troubled. Believing Cortez to be a god, he did not offer opposition, but provided an escort for him when he was about to enter the capital. Cortez and his men were given quarters in the council-house near the great temple.

In order to deprive the Aztecs of power, Cortez seized Montezuma and held him and his brother, the next heir to the throne, as hostages. For a time he kept them in chains, although he pretended they were his guests.

This treatment of their king made the Aztecs angry; but at first they did not dare to act without his leadership. Then, when they could bear it no longer, they fell furiously upon the Spaniards. After a week of hard fighting, Cortez had to make his escape. About six months later he returned with a stronger force and laid siege to the capital. The Aztecs made a stubborn defense, but had to surrender (1521). Cortez had conquered Mexico.

Francisco Pizarro conquers and plunders Peru.

Not many years after Cortez conquered Mexico, another Spanish soldier, Francisco Pizarro, marched against the Incas of Peru. Pizarro was a resident of Panama, one of the Spanish settlements which had grown up on the isthmus since the discovery of the South Sea by Balboa. He was a leading man of the settlement, and with permission from the governor, he set out to explore the coast of the South Sea.

The Inca Making the Mark on the Wall.

Returning from this expedition, he brought back reports of a wonderful city with a palace, a temple, and figures of men and animals made of gold. He went to Spain to seek aid from the king and was made captain-general of Peru, for that was the country he visited. He returned to the New World with his four brothers and a small band of followers. In 1531 he was again in the Inca's country.

After a year of fighting near the coast, Pizarro marched inland to the city of Cajamarca. Here he captured the Inca, ruler of the country, and held him prisoner. In the room where the Inca was confined, he reached high on the wall, and, making a mark, promised to fill the room with gold up

to that height if Pizarro would let him go. The crafty leader agreed. It took six months for the natives to collect the vast quantity of gold and silver needed, for they had to gather it in the form of vases, tablets, ornaments, and bullion from all over Peru.

The grasping invaders were overjoyed, and for a time treated the Inca with kindness. In the end, fearing his power, Pizarro had him put to death to get him out of the way. The Spanish commander then marched upon Cuzco, the capital, and appointed a new Inca whom he did not fear. In this way he conquered Peru (1533).

Hernando de Soto obtains permission to conquer and settle Florida.

As one explorer after another returned with glowing accounts of his adventures, the belief quickly spread that the newly discovered countries were the richest in the world. Each new explorer hoped to surpass the last in his search for gold.* Among this number was Hernando de Soto. He was one of Pizarro's trusted captains, who had returned from Peru with wealth and honor.

He hoped to find another land as rich as Peru and Mexico. The king made him governor of Cuba, with permission to conquer and settle Florida. Men sold houses and lands, and in fact all they had, in order to follow this expedition. A

* One was Pamfilo de Narvaez. With 400 men he anchored in Tampa Bay Florida (1528). Marching inland, he found, instead of gold, only a pathless wilderness and unfriendly Indians.

Ponce de Leon had discovered this land in the full bloom of an Easter Sunday (1513). He named it Florida, from Pascua Florida, the Spanish name for Easter Sunday, the day he landed.

brilliant company set out, 600 in all, including gay nobles and veterans of war.

De Soto left his wife to govern Cuba and sailed with 570 men and 200 horses to Florida. A voyage of about two weeks took them to Tampa Bay, on its western coast.

De Soto finds hostile Indians but no gold.

Right away after landing, their troubles began. The Indians were hostile, for De Soto treated them cruelly. Everywhere he demanded corn of the chiefs, and forced both braves and squaws to carry his baggage and serve him in other ways. Many Indians whom he used as porters and guides were made slaves or put to death. He had no feeling for their suffering. He thought only of gold, and was always commanding the Indians to tell where it could be found.

Hernando de Soto.

His troubles thickened. There were no roads, and the explorers had to struggle through lakes and streams and marshes, threading their way through dense woods and tangled underbrush, or following, when they could, the trails of Indians or wild beasts. They suffered from hunger, and often could advance only by fighting the Indians step by step. After a while the men implored De Soto to return, but he would not.

The cruelty of the Spaniards brings on a fight with the Indians.

On one occasion he reached a town where the ruler, a giant chief, sat on cushions upon a raised platform, his slaves holding over him a buckskin umbrella stained red and white. With quiet dignity he awaited the approach of the Spaniards, and even their prancing steeds did not disturb his calm. But De Soto, according to his custom, compelled this chief to supply him with food and attend him on his journey.

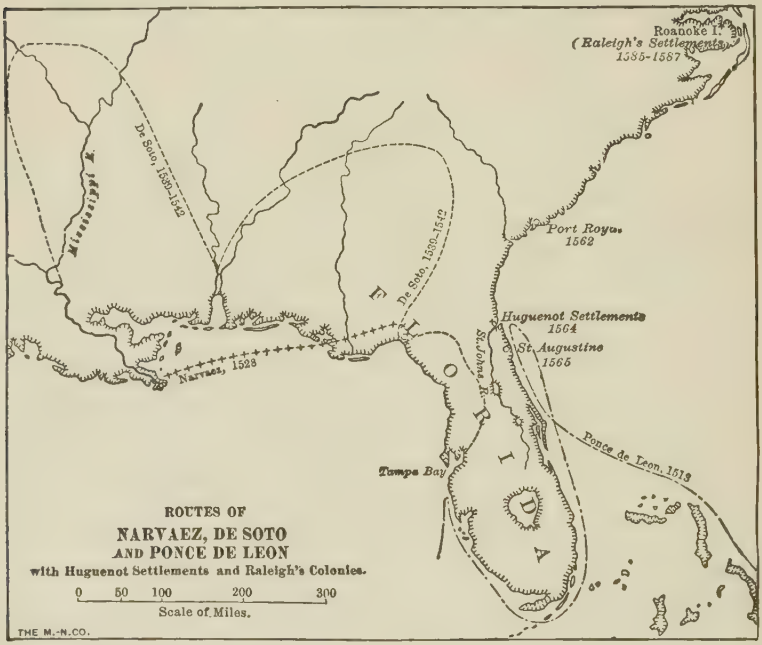
Together they arrived at a town called Mavilla, an Indian word from which we get the name Mobile. Here De Soto's cruelty brought on an attack by the Indians, and after furious fighting the Spaniards set fire to the houses. By nightfall the town was in ashes and 170 Spaniards were killed or wounded. Most of their supplies were burned and they had to weave long grass into mats for clothing.

De Soto discovers the Mississippi.

Marching northward, about the middle of December, they reached another Indian town of 200 houses, probably on the western bank of the Yazoo River. There they spent the winter. In the spring of 1541, about two years after landing at Tampa Bay, they arrived at the Mississippi. They built four boats, crossed the river, and continued their search for the provinces which were said to contain gold. Still no gold was to be found.

Finally De Soto decided to go to the coast and build ships in which to send for aid. Tired, discouraged, and weakened by hardship, in May, 1542, he fell sick and died. His fol-

lowers, fearing that the red men might attack them if they learned of De Soto's death, wrapped his body in blankets, weighted it with sand, and in the darkness of night lowered



it into the river. De Soto had come to America to seek gold and fame. What he found was hunger, suffering, disease, and a grave in the gloomy waters of the mighty river he had discovered.

Indians are enslaved and negroes imported to work the gold and silver mines in Mexico and Peru.

Other Spaniards found immense quantities of the precious metals in Mexico and Peru, and Spain became enormously wealthy. At first native Indians were used as laborers in the

mines. But they were lazy, stupid, and hard to control. Being accustomed to a wild life, they sickened and died under confinement. In Mexico, where there were many Indians, this made little difference; but on the islands there was not a sufficient number to keep the work going. The Spaniards then imported slaves from Africa. The change in climate and the hard work caused a rapid death-rate even among the negroes. Yet there was an increasing demand for them, and a thriving slave-trade was carried on through the West Indies. The great number of negroes and those belonging in part to the negro race in all the Spanish-American countries to-day show that many Africans were imported.

Spain's missionary work with the Indians gives a brighter picture.

A brighter and more attractive picture is presented in the missionary work carried on by Spain. It was the religious motive that largely inspired Ferdinand and Isabella to give aid to Columbus, and Spain continued to send missionaries wherever she conquered new territory and planted settlements. The missionaries were earnest and tireless. They went everywhere, learning the native languages, and teaching and converting the natives.

Besides looking after the Indians in the Spanish towns, they built a church, a hospital, and a school in every Indian village. They taught the children to read and write Spanish, and explained the meaning of the Christian religion. In Mexico boys were taught in workshops to be tailors, carpenters, blacksmiths, shoemakers, and painters. Even col-

San Luis Rey, One of the Early Spanish Missions.

leges were established for them. The wild Indians were gathered into villages and won over to Christianity and to habits of work. Each mission was a sort of industrial school. The Indians had to cultivate their own ground and to work two hours a day on the village farm for the support of the church.

The growth of Spanish colonies in the new world is very rapid.

By 1574 such missions could be found in every country of Spanish America from California to Chile. In that year the Spanish population in the New World was probably more than 150,000, and the number of Indians in the regions they controlled about 5,000,000. The vastness of the Spanish enterprise is all the more surprising when we remember that at this time not a single English, French, or Dutch settlement had found a foothold anywhere in North or South America. Spain had made a most promising beginning in the work of colonizing the New World.

After the Crusades history made long strides. Big world events followed one another in close succession. The Crusades brought people of western Europe into touch with the East and set a new pace to trade. This trade demanded

an all-water route, which would be less difficult and less expensive than the overland routes followed by the Crusades. Sea-captains set out on voyages in search of this route, and in time made wonderful discoveries. The greatest of these was the discovery of America by Columbus.

Suggestions and Problems

1. This chapter should be read more for impressions than for things to remember in detail.
2. What do you think of the work of Cortez, Pizarro, and De Soto? Did they show themselves above the savage in their brutal treatment of the Indians?
3. Make a collection of pictures of the work done by the Incas and Aztecs. Draw designs used on Indian rugs and pottery to put in your scrap-book.
4. What seemed to be the one main idea of all the leading Spanish explorers? We shall see how that idea led Spain to her downfall at last.
5. The work of the Spanish missionaries gives a brighter picture. Many of the missions they built still stand in southwestern United States. Tell of the work of the missionaries and find some pictures of missions.
6. The Department of the Interior at Washington, D. C., will be glad to mail information for the class on these Indian civilizations.

Now we are to witness a struggle between rival powers in Europe, all wishing to gain control of the riches in the New World. They are Spain and France, England and the Netherlands. We shall go to England in the days of Queen Elizabeth. We shall see France striving to get a foothold in what is now Canada and in Florida. We shall note the effort of Philip II to overmaster the Dutch and, greatest of all, we shall watch, with keen interest, the deadly duel between England and Spain, ending in the defeat of the Invincible Armada. Then we shall come into touch with adventurous English leaders, who turn the thoughts of their countrymen toward planting colonies in America. The greatest of these was Sir Walter Raleigh.

RIVAL POWERS IN WESTERN EUROPE STRUGGLE FOR LEADERSHIP

CHAPTER XXIV

ENGLAND IN THE DAYS OF QUEEN ELIZABETH AWAKES TO A LARGER AND RICHER LIFE

Spain has a seeming advantage in America.

Spain had explored so much in both North and South America that she had good reason for claiming both continents. She could make an even stronger claim on account of her colonies. It looked as if Spain was to have complete control of the New World.

But other nations — the English, the French, and the Dutch — were rising to power, and soon they claimed their share. It was even necessary for them to do so, since if Spain owned all the New World she could easily conquer the Old World. A struggle was sure to follow.

For nearly a century after Cabot's voyages England does nothing in the New World.

You remember that John Cabot (1497) was the explorer who first reached the mainland of North America. For almost a hundred years England did nothing to establish a claim. Then she laid claim to the whole continent. The reason for her delay

was probably that Cabot had brought back no wealth of any kind, neither gold, jewels, nor spices, and there was little to attract the English to the New World. Even if there had been, Engand had no navy, and could not plant and defend colonies in America, as she might have wished, to keep Spain from getting control. She was not yet a great trading country.

Elizabeth, one of the greatest women in history, becomes Queen of England.

When Elizabeth was crowned queen (1558), there was little prospect, therefore, of the colonial growth of England. There was no money in the treasury to support an army or navy; for while the country was not poor, it had not been used to paying any taxes beyond its needs. It did not need an army or navy to defend itself and would not pay for either to make war upon other countries.

Queen Elizabeth.

Not only was Elizabeth without money, but the people were divided on account of religion. This weakened the spirit of union. No country ever stood in greater need of a wise leader than England

when her young queen ascended the throne. She proved so deserving of their love that they called her "Good Queen Bess."

Yet the queen had very human faults. She was vain and fond of fine clothes and jewels. She had in her wardrobe 3,000 gowns of the richest material, ornamented with lace, embroidery, and jewels. A German traveller tells of seeing her, as she went to chapel at her palace, wearing costly silk and jewels and attended by richly dressed ladies and nobles of her court. Sometimes she went on horseback, at other times in a litter borne on the shoulders of her greatest nobles. But she liked best to make her public appearances in the royal barge, hung with elegant draperies.

The Queen Walking over Raleigh's Cloak.

She liked flattery and expected gallantry from her nobles. There is a pretty story that one day when she was walking in the forest with her attendants she hesitated to step into a muddy spot. Walter Raleigh, who happened to be standing near by, quickly took off the handsome plush cloak he

was wearing, and laid it down for her to walk on. The queen, pleased with the gallant act, took him into her court, where he became a great favorite. She made him a knight and presented him with costly gifts and estates, and

Penhurst, Kent. An English Castle of Elizabeth's Time.
This was the birthplace of Sir Philip Sidney, one of Elizabeth's courtiers.

showered upon him offices of rank and dignity. Sir Walter Raleigh became a man of immense wealth and influence.

The people of England grow in wealth and power and make great improvements in their homes.

Under Elizabeth's leadership England constantly grew in power. Her long reign was one of peace and prosperity. Among the signs of increasing wealth were the splendor of display

and ceremony in court life. Not only the queen and her ladies, but courtiers and gentlemen wore elegant and picturesque costumes.

Sir Walter Raleigh is a good example of the fashions of

A Game of Bowles in Progress on the Terrace of Bramshill, at Hants

his day. This favorite of the queen wore rich and dazzling dress. His hat was decked with a pearl band and a black jewelled feather, his shoes were tied with white ribbons and studded with costly gems, and he had a suit of silver armor that glittered with diamonds and other precious stones.

Houses, too, were more comfortable and convenient. In those days of greater peace and security the castle gave

place to the charming Elizabethan palace, and new houses were built everywhere, of brick or stone. One of the greatest improvements was in the number of windows. They had been few and small; now they were larger and let in more sunlight. Chimneys were built to carry off the smoke, and cosey chimney-corners, sometimes with great carved chimneypieces, became a part of the dwellings. Tapestries hung on walls that had been bare, and chairs and cabinets with quaint carvings had a place in parlors and drawing-rooms. On the table, pewter took the place of wooden dishes, and there was much fine silver.

The Hall at Ockswells, Berks, England.

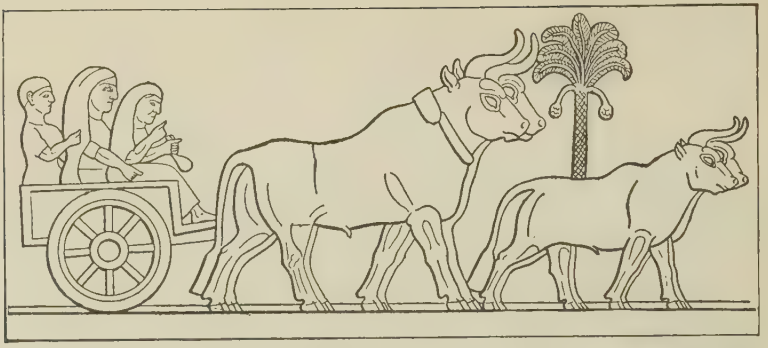
The principal apartments were now on an upper floor, with fine stairways leading to them. Carpets were used in place of the filthy rushes. Immense carved bedsteads stood in the sleeping-rooms. Pillows, at one time used only for the sick, now became more common. Before this time people

had slept on straw pallets, with "a good round log under their heads instead of a bolster or pillow."

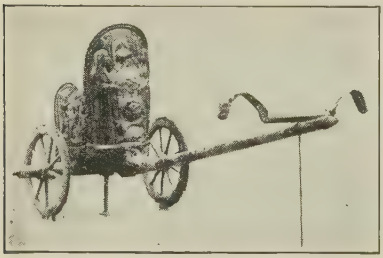
England had been backward in taking up more comfort-

The Bedchamber at Knowle, Kent.
A handsome room hung with tapestry, showing the bed in use at the time.

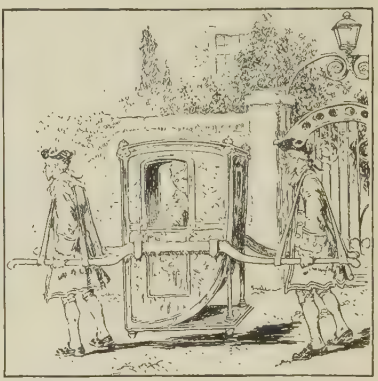
able ways of living, because as long as world trade centred in the Mediterranean, she was not in close touch with the leading nations. When trade passed to the Atlantic, England was in the swift current of modern life. Slowly but surely she took on new ideas, new interests, and new desires. She began to live a much larger and richer life, which soon placed her among the foremost nations. Before long she became a powerful rival for world power.



THE OX-CART USED SEVEN HUNDRED YEARS BEFORE CHRIST.

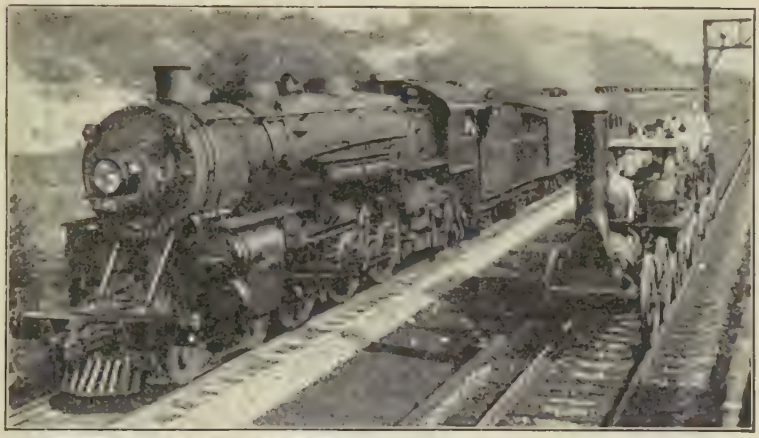


AN ETRUSCAN CHARIOT OF BRONZE.



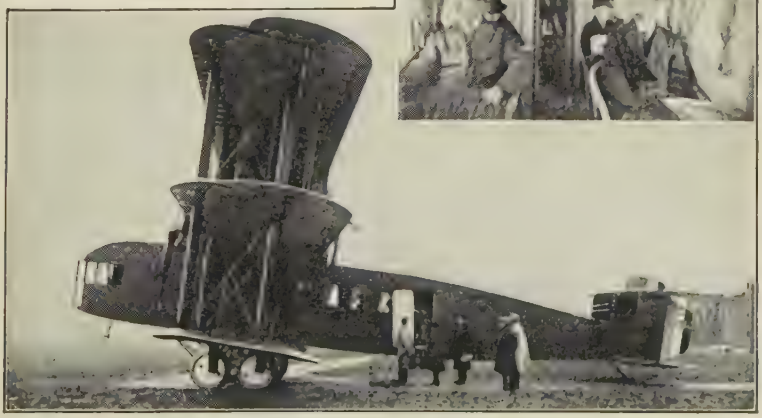
THE SEDAN-CHAIR USED IN THE DAYS OF THE LOUIS.

THE EVENING MAIL ON THE BOSTON POST ROAD IN COLONIAL DAYS.



A MODERN EXPRESS-TRAIN RUN OVER THE NEW YORK CENTRAL TRACKS, WITH THE ORIGINAL DE WITT CLINTON TRAIN, THE FIRST AMERICAN PASSENGER LOCOMOTIVE.

TYPE OF AUTOMOBILE IN GENERAL USE TO-DAY.



A PASSENGER-CARRYING AIRPLANE.
INSERT ABOVE—THE INTERIOR, SHOWING ACCOMMODATIONS FOR PASSENGERS.

England and Spain become bitter rivals.

While England was awakening, Spain was in the full tide of her glory. She had become overbearing toward other nations and was nowhere disliked more than in England. Hatred between the two countries was bitter; and it was made still more bitter by the rising sea-captains of England.

During Elizabeth's time the English Channel swarmed with these seamen, who lay in wait to plunder passing vessels of countries at war with England. As Spain had the greatest number and the richest cargoes, she suffered most from these attacks.

Drake and Hawkins take an active part in the slave-trade.

But Spain's heaviest losses were at sea and in the colonies. When the Spanish colonists wanted African slaves, English traders gladly furnished them for gold. English sea-rovers then began to prey heavily upon Spanish ocean commerce. The boldest of the captains was Francis Drake, whose adventures are as exciting as any "pirate book" ever written. He hated Spain, just as Hannibal hated Rome; and this hatred, quite as truly as his zeal for England and his love of adventure, led to his remarkable career.

His first expedition to America was with Sir John Hawkins (1567), for whom he was pilot. As it was a slave-trading venture, they went first to Africa and collected about 500 negroes. On the northern coast of South America they traded them for gold and pearls, and then sailed for home. But hurricanes shattered their fleet and drove them into the

Gulf of Mexico. They put into the harbor of Vera Cruz, and while their ships were being repaired the Spaniards fell upon them and destroyed all but two of their ships.

Drake sails for Panama to prey on the Spanish treasure-ships.

After this Drake gave up slave-dealing and made a vow that he would do everything he could to injure Spain. He prepared to make a series of voyages to capture all the Spanish treasure-ships he could find and to attack all the Spanish settlements he could reach.

Sir Francis Drake.

In 1572, with only two small vessels and a very young crew, he sailed for Panama, intending to capture the treasure-house of the Spanish colonies, located on the northern shore of the isthmus. With great bravery he made an attack, but his force was too small and he failed.

Before leaving that part of the coast, however, he made some brilliant captures and then suddenly disappeared. He was not idle. He was watching for the arrival of King Philip's great "Plate Fleet," which was coming from Spain to receive the gold and treasure gathered at Panama. His plan was to waylay the caravans on their way across the isthmus to the ships. One day after the fleet had come into port and was waiting for its cargo, he made a sudden assault

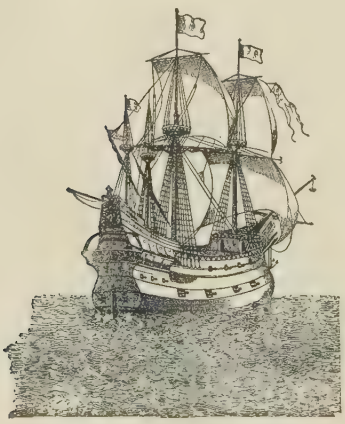
on one of the mule-trains and carried off an immense lot of treasure. Then he and his men set off for home.

Drake sees the Pacific.

In his passage across the isthmus, while on his way to attack the caravans, Drake was led by the natives to the top of a hill where, from under the spreading branches of a gigantic tree, he looked over the vast waters of the Pacific. He was the first Englishman to see this ocean. In awe he sank upon his knees, praying God to give him life and leave to sail upon those seas.

Drake plunders more Spanish towns and sails around the world.

It was several years before Drake could again make a voyage to the New World. Spain and England were at peace, and the queen would not allow him to sail. By 1577, however, England had grown more unfriendly to Spain; and by the help of wealthy friends he obtained command of five ships and set out with the queen's consent.



A Spanish Ship of Drake's Time.

The fleet sailed down the coast of Africa, then across to South America, and made for the Strait of Magellan. Storms made the strait almost impassable; for two weeks the vessels were tossed about amid threatening rocks, and were struck by a worse storm as they entered the Pacific.

Two months longer they were driven helplessly over the waters. One ship went down with all her crew, and one sailed back through the strait. Two had already been lost before entering the strait. Drake's ship, the *Golden Hind,* was left to finish the voyage alone. He was driven southward to Cape Horn, but was too rejoiced over his discovery of the cape to be afraid of the storm.

Drake Looking over the Pacific.

When the storm was over, Drake and his men joyfully sailed north, plundering as they went. They had many races after treasure-ships, and captured some Spanish vessels on their way from China. The Spaniards were in a fever of alarm. But with his splendid booty, Drake was off again. In vain they hunted for him along the coast. He had vanished. Going north about as far as San Francisco, he steered straight across the Pacific, seeing no land for sixty-eight days. His route took him to the Philippine Islands and to Java. At last he rounded the Cape of Good Hope, sailed northward, and arrived in England early in November, 1580, after a voyage of nearly three years.

Queen Elizabeth makes Drake a knight.

At first he was not allowed to land, for his attacks on Spanish vessels had threatened a war between England and Spain; but later he was invited to court and treated with honor.

Queen Elizabeth Knighting Drake on Board the *Golden Hind*.

The queen herself dined on board his ship and made him a knight. From that time on he was called Sir Francis Drake. He was the first Englishman to sail entirely around the globe.

He and other sea-captains did much to make Britain strong on the seas and to weaken the power of Spain. He set out to reduce the strength of Philip II by striking at him in America, for he saw clearly that the Spanish king was using the enormous quantities of gold and silver from

Mexico and Peru to carry on his many wars in Europe. He was the first Englishman to understand this.

Differences of religion cause much trouble. The bitterness of Sir Francis Drake toward Spain was in large measure shared by all Englishmen, and it was greatly increased by differences of religion. During the Middle Ages the people all belonged to one church, and, with the Pope at its head, the church ruled the people. After the Crusades and the rebirth of knowledge there were many who opposed some of the practices and teachings of the church.

Martin Luther.

Luther leads the Reformation. Since those men wished to reform the church they were called reformers. In Germany they had a powerful leader in Martin Luther, who was the son of a humble miner. Although he was very poor, he entered the University of Erfurt, where he was graduated in 1502. He then began the study of law, but in a short time he went into a monastery, and later became a teacher in a university.

Luther wrote a pamphlet in Latin (1517) protesting against what he thought were abuses of certain beliefs and

practices which then existed in the church. This pamphlet, later translated into German and given wide distribution, gained for Luther many followers. Soon he found himself the active head of a strong party in opposition to the established church. He was ordered to discontinue his criticism, but in answer he appealed to the German nobles and people to join his cause and help him in reforming the church.

Why part of the churches are called Protestant.

The great movement in which Luther took a prominent part is called the Reformation, and those who favored it are now called Protestants, because they *protested* against certain beliefs and practices of the Catholic Church. Episcopalians, Methodists, Baptists, Presbyterians, and Congregationalists are among the many Protestant denominations of our day.

Strife arises within each country and between countries.

During Elizabeth's time there were many Protestants in England, France, Germany, and Holland. In Germany they were the followers of Martin Luther, and in France and the Netherlands the followers of John Calvin. In all these countries there was much unrest. As the church had been very closely united with the state, the division in the church caused division also in the nation. Feeling ran high and religion became a part of the national spirit. Many so-called religious wars were fought, not directly on questions of religion, but to determine whether the Protestant or the Catholic party should have control in the state.

The same cause also made trouble and brought on wars between some of the leading countries of Europe, making more keen their strife for power. Spain was Catholic and the most threatening power to the weaker nations, though they soon became her successful rivals and ran ahead of her in the race for power.

Suggestions and Problems

1. Make a comparison of the houses, utensils, and furniture —

Before the days of Elizabeth	During the days of Elizabeth	And of the Present

2. You have read about the discoveries and explorations of the Spaniards in the New World. What advantage did Spain have over her rivals in America in the sixteenth century? What danger did the other nations in Europe face in Spain's rising power?
3. The reign of Elizabeth is one of the great periods in English history. In what ways was England weak when her reign began? What great changes were taking place in England at this time? What did England need most to hold her own against Spain?
4. What things did the English Government allow Sir Francis Drake to do that would not be permitted now by any leading nation? Was he justified in any way for preying on the Spanish treasure-ships? To what extent was it a case of one robber robbing another? Compare his voyage around the world with Magellan's.
5. What is meant by the Reformation? What other reason was there for bad feeling between the English and Spanish? We must remember that tolerance of one another in religious beliefs did not exist at that time as it does to-day, so there was much strife between different organizations of the Christian Church.

CHAPTER XXV

FRANCE, ANOTHER RIVAL OF SPAIN, TRIES TO PLANT A COLONY IN FLORIDA

France stakes a claim in the New World based on Cartier's voyages.

While Spain was conquering the New World and England's power was growing on the sea, France was making her kingdom strong at home and had little interest in the new-found lands. She had neither the religious zeal of the Spaniards nor the love of the sea so strong in the English. But she knew the advantage of discovering a short route to Asia, and wished to share in the wealth which Spain, her rival, was gathering across the seas.

French privateers were constantly on the lookout for Spanish treasure-ships on their way from America, and made frequent captures. French fishermen also continued to ply their trade on the coast of Newfoundland. They had known this region since the time of the Cabots, and had gone there in boats of their own as early as 1504.

In 1534 Francis I sent out an expedition, as you remember, under the leadership of Jacques Cartier, to explore the northwestern coast of North America. His reports were encouraging, but a new war with Spain put an end to further explorations during this century. Still, enough had been done to give France a claim to a part of North America when the struggle began for leadership in the New World.

France is a strong and wealthy kingdom.

During the sixteenth century France was thought to be the foremost kingdom of Christendom. The great reason for this was that her king ruled with a strong hand. For a long time the French kings had been strengthening their own power by lessening the power of the nobles.

They had also humbled the cities. As long as the cities were small, the kings had helped them, so that they might weaken the landed nobility. Now when the strength of the nobles was gone, the aid of the cities was not needed. The people were quite ready to obey the king, and this made a united and a strong nation. With a strong army and a good navy France was able to defend herself.

Francis I and Charles V are dangerous rivals.

The reign of Francis I began in 1515, when he was only twenty years old. It was largely occupied with wars against Charles V, who was not only King of Spain, but ruler of the Netherlands, Naples, Sicily, Austria, and the New World. Francis gained a brilliant victory over his rival in Italy, where they both claimed the same territory.

After this battle the young king received knighthood from Chevalier Bayard, known as "the knight without fear and without reproach." When barely twenty, Bayard was made a knight for bravery in battle. On one occasion he held a bridge single-handed against 200 Spaniards. Twice, when captured, he was set free without ransom, for all men, whether friends or foes, admired him for his splendid courage

and gallantry. That explains why Francis would allow no one else to knight him.

The deed which more than any other gives Bayard a place as a national hero was his six weeks' defense of an old French fortress with 1,000 men against 35,000. His own bravery gave courage to his men, and he finally drove the Spaniards away. By holding the enemy at bay, he gave Francis time to collect an army and save France. The king made him a knight of his own order, and gave him command of 100 men in his own name — an honor usually given only to some member of the royal family.

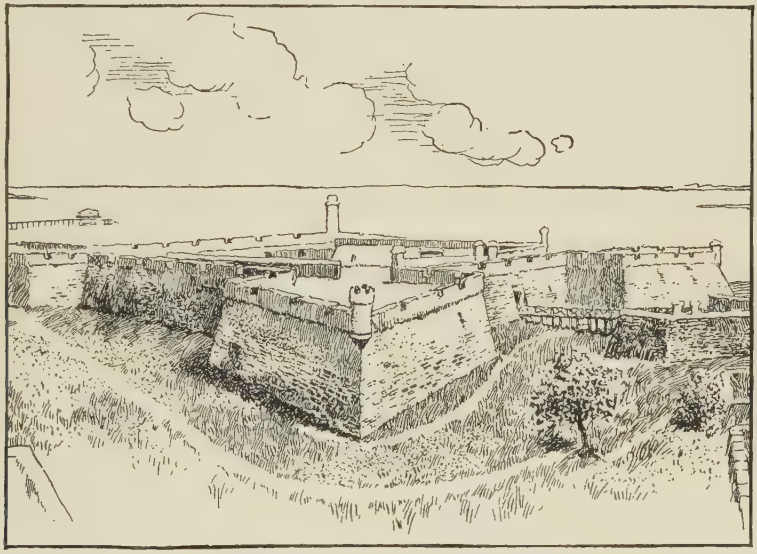
Chevalier Bayard Held the Bridge against 200 Spaniards.

Civil wars of religion in France lead to an attempt to plant a colony in America.

The wars with Spain went on for many years. When in 1544 they were brought to an end, nothing had been gained for France. Later there were serious troubles between the French Protestants, or Huguenots, and the Catholics, which developed into civil wars of religion. Out of them grew an attempt to plant a colony in Florida.

The Huguenots fail as colonizers in Florida.

Admiral Coligny, a great French nobleman, was the Huguenot leader. Desiring to find a refuge for his people in America, he sent out a small colony in 1562, which settled at Port Royal,



The Fort, Saint Augustine, Florida.

South Carolina. They were not the kind of men for rough backwoods life, and soon returned to France. Two years later Coligny sent out another colony, which settled on the St. John's River, nearly 200 miles south of the first. These men also were unfit for their task, and were saved from starving only by new colonists with fresh supplies.

Scarcity of food was not their worst danger. The Spanish King, Philip II, was so angry with the French for planting

colonies on what he was pleased to call Spanish soil that he sent a body of soldiers to destroy the settlement. They built a fort and attacked the French, putting to death at least 700 men, women, and children. Only a few escaped and after many dangers got back to France. The Spanish fort was the beginning of Saint Augustine, which is now the oldest city in the United States.

Because of religious strife at home, France did not openly take action against this outrage by Spain. But a French leader, De Gourges, fitted out at his own expense an expedition for the purpose of avenging it. He sailed to Florida, captured two Spanish forts, and put to death nearly all the Spanish soldiers. As his force was not strong enough to attack Saint Augustine, he returned to France the following year. It was nearly three-quarters of a century before the French tried again to plant a colony in North America.

Suggestions and Problems

1. On your map show what part of America France laid claim to and show another part which she attempted to claim. You see how often innocent people were made to suffer in those days because of quarrels of their kings.
2. Who were the Huguenots? Why did they want to settle in America? Find where they attempted to settle and tell what happened.
3. What did it mean to Spain to have France as a rival and ready to join other nations against her?
4. So far as discovery gives right to claim of territory, which of the three countries, Spain, England, or France, had really the best claims in America? Be sure you have clearly in mind the claims of each and what these claims were based upon.

CHAPTER XXVI

THE KING OF SPAIN DEFIED BY HIS DUTCH SUBJECTS

The Dutch people live on low land, much of which was below sea-level.

ANOTHER people that were to have a share in settling the New World were the Dutch. Spain had been trying to conquer this little nation, and they passed through a bitter struggle for liberty before they could engage in any voyages to America.

Their country lies about the mouths of the Rhine, the Meuse, and the Scheldt Rivers, and is composed mainly of the silt they deposit as they near the sea. Much of it is below sea-level, and its flat, marshy surface is broken by lakes and swamps and ocean inlets. Great tempests sweep over it, and mists and fogs envelop it much of the time. Such is little Holland and northern Belgium, the land of the Dutch people. A seemingly useless spot, the Dutch have bravely and stubbornly rescued it from the sea, and have made of it thriving towns, green pastures, waving wheat-fields, fruitful orchards, and blossoming gardens.

It took time and patience to do all this, for the ocean always had to be kept out. Strong dikes, that is, solid walls with gates, were built, and a constant watch was necessary to stop the tiny leak which might bring disaster.

Holding back the sea is only a part of the battle, for the

swamps and lakes must be drained of useless water. Countless windmills, since the time of the Crusades, have performed this task. They stretch in picturesque rows along the dikes and pump water from the fields into canals which form a network all over the land. Even scattered farms in the country are connected with each other and with cities by these waterways, which also connect them with the sea.

The Dutch become chief carriers in the northern seas and they glory in their freedom.

The Dutch were so close to the sea that many earned their living in boats. Some were fishermen, some traders, and some were mariners and explorers. They had no Columbus nor Drake; but Hudson River and Bay, Bering Strait, Block Island, and other places, named after or by Dutch explorers, show that they had a part in the discoveries of the New World.

The fisheries became extensive, and after Portugal had discovered the water route to the Indies, the Dutch carried on a thriving trade with Lisbon. Dutch merchantmen rapidly increased in number and became the chief carriers of the northern seas.

Whether struggling against the sea or building up a world commerce, this sturdy race never failed in courage or a willingness to meet dangers and hardships. The same spirit ruled their public life. They made their own laws and voted their own taxes, and their freedom as a people was very dear to them.

Philip II begins to take away the liberties of the Dutch people.

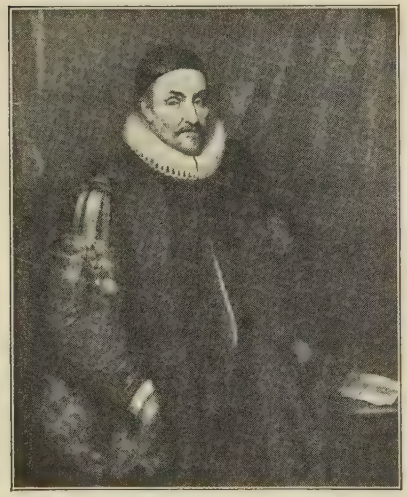
When Philip II ascended the throne of Spain, in 1556, he inherited the Netherlands, which included the present Holland to the north and Belgium to the south, as a

Mill on the Dike, Medemblik.
From a drawing by Cornelis Botke

part of his kingdom. He was a bigoted and haughty man, and was much disliked and feared by the Dutch. When he became their king he at once began to take away their liberties. He appointed Spanish officials to represent him, kept a body of Spanish troops in the country, and increased the taxes. Worse than all else, he started a religious persecution.

The Dutch bitterly oppose Philip.

Certain noblemen formed a league to protect themselves against Philip. Two hundred or more presented a "request" to Margaret, Philip's sister, who was acting as regent for him. They asked her to stop the punishment of men because of their religion until she could send an envoy to the king and learn his pleasure. Margaret's eyes filled with tears, for she could foresee a deadly struggle between these stubborn men and the stubborn king.



William, Prince of Orange.
From the painting in the Ryks Museum, Amsterdam.

One of the royal councillors, observing Margaret's distress, said to her: "Is it possible that your Highness can be afraid of these beggars!" When this remark came to the ears of the Dutch patriots, they adopted the name "Beggars" and made it a watchword of liberty. Not only the noblemen but their wives and children now clothed themselves in the beggar's dress of coarse gray. Sailors on the sea and working men on the land gloried in calling themselves "Beggars." A wave of patriotism swept over the whole country. The stubborn spirit of the people was aroused.

With pitiless cruelty the Duke of Alva puts thousands to death.

A Protestant riot broke out in the cities. The mobs sacked churches and cathedrals, destroyed images, and carried off church treasures. To restore order and compel submission, Philip sent the Duke of Alva, a Spanish general, to the Netherlands (1567). He was a heartless soldier, and his men were cruel. With little or no pretext, he put thousands to death.

William, Prince of Orange, is the great leader in the Dutch revolt.

A great revolt, lasting over forty years, followed these outrages. The Dutch patriots were led by William, Prince of Orange. He was a rich and powerful nobleman, and a brave and patriotic man. His followers looked up to him with the greatest respect and confidence. Through his leadership the northern Netherlands finally became a free and united nation. He has been called the Dutch Washington.

The defense of Leyden is historic as a fight for liberty.

The crisis of the struggle came in 1574 with the siege of Leyden, one of the most beautiful and prosperous of the Dutch cities. The first siege was short, but when the city was relieved, it neglected to lay in supplies. So when the Spaniards again surrounded it, about two months later, it was without means of defense.

The only way in which the Dutch could hope to overpower the Spaniards was by their fleet. But Leyden was not on the sea. Therefore the sea must be brought to Leyden at

any cost. William had long been convinced that the only way to save the city was to break the dikes. This would greatly damage villages, fields, and growing crops. Yet the patriots said: "Better a drowned land than a lost land." In August, therefore, the dikes which kept out the ocean were cut, and the water rose over the land. The fleet advanced with the tide, took the dikes near the city, and broke through them.

William, Prince of Orange, is shot, but the fight for liberty goes on.

So Leyden was saved, but the struggle did not end. William continued to champion the cause of the patriots. And in 1580 Philip II declared him a traitor and an outlaw, and put a heavy price on his head. He was shot (1584) by a man who thought he was doing a Christian duty. William's death was a serious loss to his people; but the fight for their rights as freemen went on.

Suggestions and Problems

1. With pictures and map explain how the Dutch people have made the land on which they live.
2. What part did they take in exploring the new lands?
3. The struggle of the Dutch people for their liberties is one of the most heroic in history. Tell the story about their fight for independence. Why may William of Orange be called a great man?
4. From the pictures of rulers of this time and the examples of their deeds given in the text, compare with rulers and princes to-day about whom you read.

CHAPTER XXVII

THE ENGLISH JOIN IN THE FIGHT AGAINST SPAIN, DEFEAT THE ARMADA, AND BECOME A GREAT SEA POWER

Elizabeth sends aid to the Netherlands.

The struggling Netherlands had long looked to Elizabeth for aid. When at last she saw clearly that Philip II might overwhelm them, she sent over a small army (1585). She knew that with the Netherlands at his feet Philip would next try to crush England.

Sir Philip Sidney is a true knight of the ages.

The Dutch gained little from this venture of Elizabeth, but England lost one of her noblest men, Sir Philip Sidney. He was a great favorite of the queen. A touching story of the battle in which he had taken part as a volunteer is told. As Sidney was returning from his last charge he received a fatal wound. Some one brought him a cup of water, but, seeing a dying soldier near by, like a true knight of the ages, he insisted upon its being given to him, saying: "Thy need is greater than mine." Sidney himself died soon after. Though only thirty-two, he was a noted scholar, a brave soldier, and an accomplished gentleman.

Sir Philip Sidney.

Sir Francis Drake delays the sailing of the "Invincible Armada."

Elizabeth continued to give a wavering support to Holland, and Philip meantime was secretly getting ready for an invasion of England. He believed the time had come to seize the English throne,* and that with England added to his empire he would soon put an end to the stubborn resistance of Holland. He was building a great fleet which he called the "Invincible Armada," for he believed nothing afloat would be able to conquer it.

Drake Overtaking a Spanish Ship.

In spite of his secrecy, Elizabeth and her advisers knew quite well what was going on. So she sent Sir Francis Drake and a fleet of twenty-three vessels with orders to sail against Spain. In the summer of 1587 he entered the port of Cadiz at a time when the harbor was full of transports and store-ships in preparation for the coming attack upon England. At sight of Drake the Spaniards were so terrified that they made little opposition while he plundered,

* Because Philip II had been the husband of Mary, Queen of England (1553–1558), he thought the English Catholics might look upon him as having some legal claim to the English crown.

burned, and sank some forty or fifty of their vessels and destroyed immense quantities of provisions.

England prepares for the Armada.

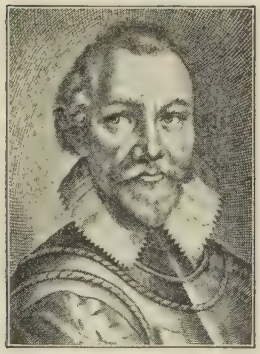
By reason of this attack the Spanish Armada was prevented from sailing for England that year. But the following year it got under way. At its approach the excitement in England was intense. The royal fleet was not large, but scores of privateers joined it. Men and cities furnished ships; farmers and fishermen from all over the kingdom hastened to the front as volunteers, glad of a chance to fight Spain. A great wave of national feeling made men forget religious differences, and Catholic and Protestant fought side by side.

English Man-of-War about 1588.

Queen Elizabeth showed her real greatness. Her courage gave confidence to the people. At Tilbury, where the war recruits were gathered, she addressed the camp. "I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects," she said to them, "and therefore I am come amongst you, as you see, resolved, in the midst and heat of battle, to live or die amongst you all. I know that I have the body but of a weak and feeble woman, but I have the heart of a king, and of a king of England, too."

The English defeat the Armada in a series of hot encounters and running fights.

Although Lord Howard of Effingham commanded in name, Drake was the real admiral. The Spanish ships were large and grand, but they were clumsy and slow in movement. The English ships were much lighter and more active. They had more guns and better seamen. Their commanders were old sea-dogs, who had spent their lives on the water.



Frobisher.
A sea-captain under Drake, and an explorer.

The English, shunning fights at close quarters, hung around the great fleet for a week or more, pouring shot into the Spanish hulls and racing away again. Many hot encounters took place. Then the English sent fire-ships among the Spanish galleons. Eight flaming vessels bore down on them. The whole fleet fell into confusion, cutting their cables and getting hopelessly entangled with each other. A great wind blew up. In as hot a battle as ever was fought, all but sixteen Spanish ships were destroyed.

Hawkins.
Another of Drake's famous captains and explorers.

It seemed that the wind would complete the victory, but at last, when the Spaniards were on their knees

praying to be saved, a sudden shift of wind carried them safely off and out to sea. The English gave chase for two days. The Spaniards fled before them in panic.

After the defeat of the Armada England begins to build a great empire.

The Armada was never to harm any nation again. The defeat so weakened Spain that it was now impossible for the king to conquer the United Netherlands, or ever again to attack England. With the loss of her navy she could not even protect and control her vast empire. Spain's loss was England's gain. With a growing navy she began to build a mighty empire, which has contributed so largely to the world its institutions of government.

Deck Scene on One of the Ships of the Armada during the fight, showing some of the Spanish Armor of that time.

Suggestions and Problems

1. Why did Queen Elizabeth decide to aid the Dutch in the fight against Spain? Compare Sir Philip Sidney with Chevalier Bayard as a knight and gentleman.
2. As the defeat of the Armada is one of the great events in history, you would do well to read about it in more than one book.
3. England was now mistress of the seas. What did her new position of power mean to her? What did the defeat of the Spanish mean to the Dutch? What was England now free to do?
4. Tell the story of Spain's rise to great power, beginning with the discovery of America. Illustrate by a line slanting upward. What date will you put at the top? As Spain declined in power, what nation began to rise in power? Do you know of any event in recent history in which the United States forced Spain to give up the last of her possessions in America?

The Defeat of the Armada, 1588.

CHAPTER XXVIII

HOW SIR WALTER RALEIGH PREPARES THE WAY FOR A NEW IDEA, — THE PLANTING OF ENGLISH COLONIES IN NORTH AMERICA

England seeks a place in the New World.

Until the defeat of the Armada in the year 1588 all Europe stood in fear of Spain. Her grandeur and power were in striking contrast with the untried strength of England. Up to this time English explorers had not ventured into that part of America to which Spain laid claim. Martin Frobisher had visited the coast far to the north, searching for a northwest passage to India, and had discovered the strait which bears his name (1576). John Cabot, as we have seen, had voyaged along the eastern coast, and English privateers had fought with Spanish merchantmen on the high seas. But England had gained no permanent footing in the New World.

Sir Humphrey Gilbert's attempts to plant a colony end in failure.

Sir Humphrey Gilbert was the first Englishman to attempt a settlement in America. This expedition failed. Five years later he made a second attempt. Sir Walter Raleigh, his half-brother, furnished the best ship of the little fleet, and Gilbert managed to get four others. He took with him 260 men — masons, miners, carpenters, and other workers — and trinkets for trade with the natives.

Ill luck followed the expedition from the first. One ship

deserted almost at the outset. Two others were separated from the fleet during the voyage, although they rejoined Gilbert at Newfoundland. He took possession of the land in the name of the Queen of England. The colonists took little interest in the venture. Many deserted and sailed home in other vessels. Some fell sick. Gilbert, leaving one ship to take home the invalids, started south to explore the country. Then came another loss. His best ship struck on a rock and went down, with most of the provisions and supplies. Only a few of the crew escaped.

Gilbert finally had to give up his exploring and start for home. He sailed in the *Squirrel*, the smaller of the two remaining ships, though his friends begged him not to do so, for she was overloaded. He had come over in her and he would not desert his little company, he said. In a heavy storm the tiny vessel went down, and neither vessel nor crew was ever seen again.

Sir Walter Raleigh sends an expedition to America.

Raleigh also wished to plant colonies in America. He made careful plans, and received permission from the queen to make discoveries and take possession of lands not already occupied by any Christian prince. Raleigh sent two vessels to the New World to find out something about the country. His captains brought back such a glowing account of the land they had seen, of its beautiful trees and fertile soil, that Queen Elizabeth said it should be called Virginia, in honor of herself, the virgin queen.

The settlers of Raleigh's first colony become discouraged and return to England.

The next year Raleigh sent out a colony of 108 persons. His cousin, Sir Richard Grenville, was commander of the fleet, and Ralph Lane governor of the colony. They landed at Roanoke Island, where they planted a settlement. Instead of tilling the soil, they spent their time in hunting for gold. Here they met with great misfortune, chiefly because they treated the Indians so cruelly. The story is told that when an Indian stole a silver cup from the colonists they punished the whole tribe by burning their village.

Sir Walter Raleigh.
From the painting by Zuccaro, in the National Portrait Gallery, London.

Besides their troubles with the natives, they ran short of food, and Grenville sailed to England for more. During his absence Lane started to explore the Roanoke River, because he had heard from the Indians wonderful stories about rich mines of gold and silver. After great hardships he and his followers returned. They had accomplished nothing.

While Lane was away things had gone badly at the settlement. Everybody was discouraged. About this time

Sir Francis Drake with a fleet of twenty-three vessels anchored near Roanoke Island. He had come from the West Indies, where he had been plundering Spanish settlements. On hearing of the wretched condition of the colonists, he

The Arrival of the Englishmen in Virginia.
From a drawing by John White, of Raleigh's first colony, 1585.

offered to leave a part of his fleet with provisions. When a heavy storm came up the colonists begged to go back to England. He took them all aboard and they sailed for home. They had found no gold, but they carried to England things that had quite as much value as gold or precious stones, though no one thought so then. These were tobacco, potatoes, and Indian corn.

Raleigh's second colony is lost, but his idea lived on for others to realize.

There was no enthusiasm over the new colony of Virginia. By this time most men would have lost hope, but Raleigh showed splendid spirit. In 1587 he sent Captain John White with a second company to Roanoke. Like the earlier settlers, they were harsh to the Indians, and had trouble with them. When provisions failed, they begged Captain White to go to England for fresh supplies.

The Lost Colony.

He reached home just when his countrymen were preparing to meet the attack of the Spanish Armada. England needed all the ships that she could muster. So the two small vessels which Raleigh fitted out for the colony had to remain at home. It was almost three years before Captain White could return to Roanoke. When he arrived the only traces he could discover of the missing colonists were some chests in which were some books, maps, and firearms.

In the face of failure Raleigh did not lose hope for English settlement of America.

What became of the lost colony has never been surely known. Raleigh himself sent out five expeditions in search of it, but without success. Thus Raleigh failed in one of the greatest desires of his life,

Primitive Man Often Used Fire as a Means of Communication.

The Pony Express was Established in 1860 to Carry Mail between the East and West

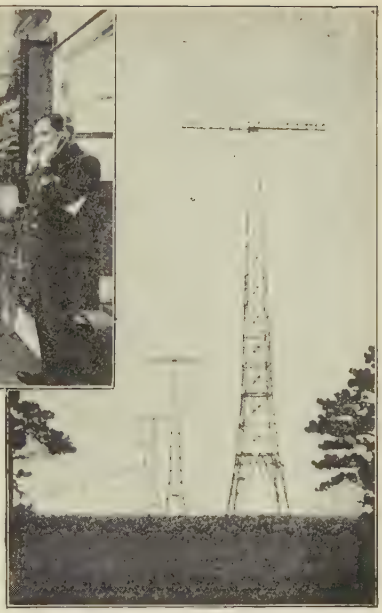
250 Miles a day was the time made by relays.

Preparing a Western Union Cablegram for Transmission Abroad to-day.

Mail Is Now Transported by Airplane between the Eastern and Western Coasts in 34½ Hours.

Copyright by Ewing Galloway.

The Wireless I oom on the S.S. *Majestic*, Which Carries a Large Radio Outfit.



Courtesy of Radio Corporation of America.

One of the 12 Lines of Steel Towers Bearing the Antennæ of the Radio Corporation of America, at Port Jefferson, L. I.

Each antenna consists of 16 bronze cables, with a total length of cable of 300 miles.

The Amplifier, Which Enables the Voice of a Speaker, Transmitted by Radio or Telephone, to Be Heard a Mile away from the Amplifier.

Cleveland's High Bridge.

Picture transmitted by wire from Cleveland to New York by the American Telephone and Telegraph Co.

to make a new England in America. The undertaking cost him what would be in our money a million dollars or more, and both colonies were complete failures. But his work had great value, for now the old idea of searching for gold and silver in the New World gave way to the new one of planting permanent settlements. To the end of his life Raleigh believed that an English nation would grow up in America, and just a few years later the first permanent English settlement was made at Jamestown.

We have now visited the four rival countries in Western Europe and learned something about their struggle for leadership. We have seen the kings of France and Spain at war for years, with no gain for either. We have admired the hardy, liberty-loving Dutch in their desperate effort to win independence. But the struggle which had the deepest meaning for us was that between England and Spain. The defeat of the mighty Spanish fleet, the "Invincible Armada," led the way to the planting of English settlements in what is now the United States, and explains why our country became English instead of Spanish in language, ideals, and political institutions.

Suggestions and Problems

1. Sir Humphrey Gilbert and Sir Walter Raleigh both spent fortunes in trying to plant colonies in America. Why did they fail?
2. Find how soon after Raleigh's failure permanent settlements were made in the New World by the English.
3. As you see it, what kind of men and women would be needed to make permanent settlements and build up a great nation in America?

CHAPTER XXIX

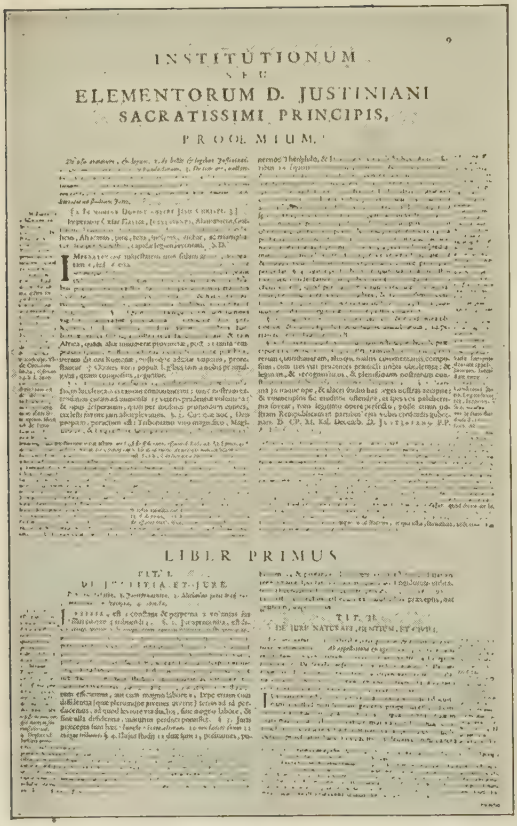
OUR OWN COUNTRY AND HOW IT CAME TO BE

The heart of the story — our inheritance from the Old World.

It has been a long journey that we have travelled together through many thousand years, and in many distant parts of the world. It has been somewhat like watching a moving picture of man's life from the earliest times to the present. We have been to Babylonia and Egypt, to Greece and Italy, to Germany, France, Spain, and Portugal, to Holland and to England, and last of all we came to America.

We have made this journey through the ages to discover what the lives of prehistoric men and women and the lives of ancient civilized people had to do with later ways of living in Europe, for it is to Europe that we trace directly the beginnings of our own country.

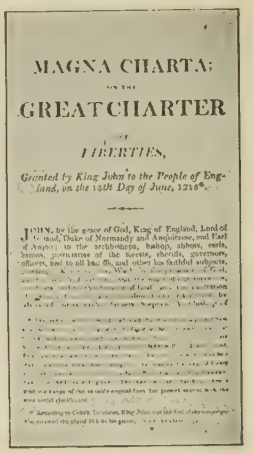
We first see our savage ancestors discovering the uses of that mysterious thing we call fire. Out of the hard necessities of their lives they invent crude flint tools, the bow and arrow, and ways of spinning, weaving, and making pottery. After many thousand years spent in the roving, hunting stage, they take the next step forward. They tame certain animals and then with their flocks of sheep or goats they become herdsmen.



INSTITUTIONUM
SEU
ELEMENTORUM D. JUSTINIANI
SACRATISSIMI PRINCIPIS,
PROOEMIUM.

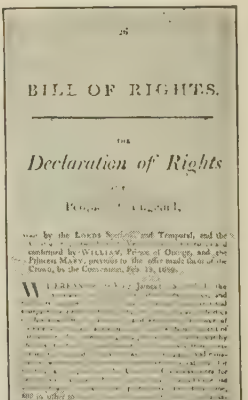
LIBER PRIMUS

It was through the Code of Justinian I, Emperor of the Eastern Roman Empire, that the modern world received the Roman Law in usable form.



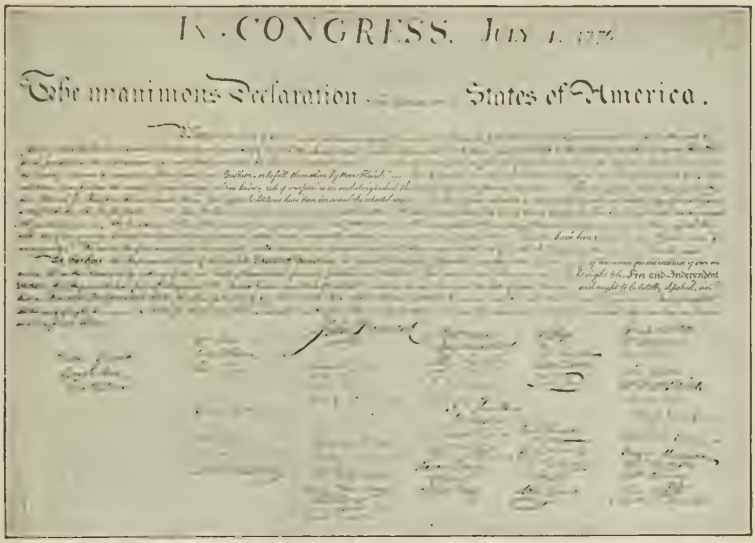
MAGNA CHARTA;
OR THE
GREAT CHARTER
OF
LIBERTIES,
Granted by King John to the People of England, on the 15th Day of June, 1215.

The Magna Charta is the Great Charter of the Liberties of England, which was granted by King John at Runnymede in 1215.



BILL OF RIGHTS.
OR
Declaration of Rights

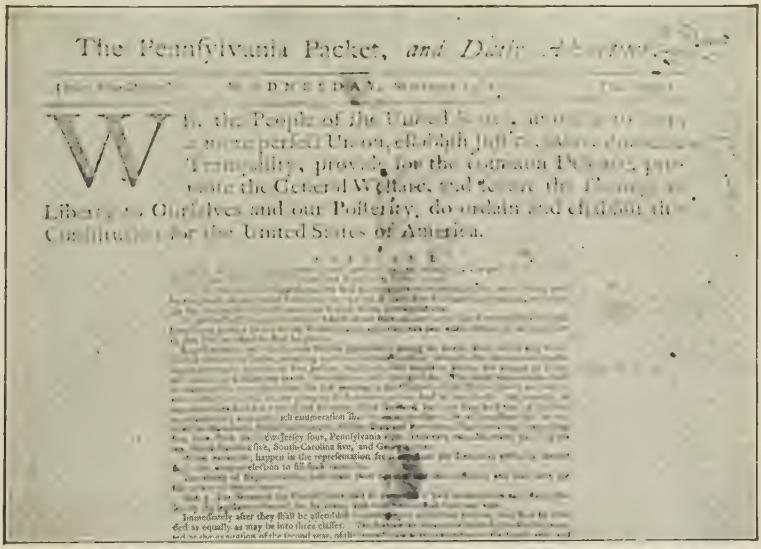
The English Bill of Rights was passed by Parliament in 1689. It was a solemn declaration of the rights of the people and of the fundamental principles of the English Constitution.



IN CONGRESS, July 1, 1776

The unanimous Declaration [illegible] States of America.

The last few and concluding lines with signatures of the Declaration of Independence, issued by the Continental Congress on July 1, 1776, set forth causes of the grievances of the American Colonies against England and formally declared their political independence.



The Pennsylvania Packet, and Daily Advertiser.

WEDNESDAY, [illegible]

We, the People of the United States, [illegible] a more perfect Union, establish Justice, [illegible] Tranquility, provide for the common Defence, promote the General Welfare, and secure the Blessings of Liberty to Ourselves and our Posterity, do ordain and establish the Constitution for the United States of America.

The Constitution of the United States is the fundamental law by which the union of States was formed and under which the national government is administered. It was framed and adopted by the Constitutional Convention in 1787, ratified by each State separately, and went into operation on March 4, 1789.

Meantime they have been learning how to build houses, and how to live and work together in groups. They steadily advance toward a civilized, settled life. In the Nile and Euphrates valleys farmers till the soil, craftsmen make objects of use and beauty, and powerful kings and nobles build wonderful pyramids and beautiful temples and villas. These civilized peoples write books also, and make beginnings in many useful sciences.

Next we see the Greeks in Europe, who have learned much from the peoples of the Orient, and have added to this heritage their own art and literature, and new ideas of democracy which are of priceless value. But we note that the Greek city-states lack the spirit of co-operation. They fail to unite, so that in time they are conquered by a stronger people, the Romans, and become a part of the Roman Empire. The Romans as organizers and lawgivers are able to build an empire of many different peoples that lasts over a thousand years, and they carry civilized ways of living to our barbarous ancestors in northern Europe and England.

Just when the Roman Empire becomes the most powerful, Christ is born. Then follow the beginning and rapid growth of the Christian religion, teaching the idea of one God and the brotherhood of man. The Christian church guides the world in righteousness and justice when the Roman Empire falls. During many hundred years after Rome loses her power hordes of barbarians from northern and eastern Europe swarm into western and southern Europe.

First we see them tearing down and plundering, and then slowly taking up the civilized ways of the Romans. They also add certain gifts of their own to the world heritage, such as representative government in England, and the protection of the common people against arrogant kings and overlords. Then out of all these centuries of confusion emerge nations of peoples, — English, Irish, Scotch, French, Dutch, Germans, Spanish, Scandinavians, modern Italians, and modern Greeks, — each bearing its own gift when later it comes to enrich American life.

After the Dark Ages there is a revival of the learning of the Greeks and the Romans. New ideas come to life. Men of science proclaim that the world is round, and not flat, and that it moves about the sun in a great solar system. Followers of these men are few, but one of them, Christopher Columbus, believes so strongly that the world is round that year after year he continues patiently to go to powerful kings and princes, begging them to outfit him with ships so that he can sail westward and prove the truth of what he believes.

What follows turns out to be the leading fact in American history for every American schoolboy and schoolgirl. In 1492 Columbus discovers America. A period of conquest, exploration, and settlement begins. And soon, very soon as compared with the ages which our travel-pictures have covered, we see our United States of America a leading power in the world.

Europe and the rest of the world have continued to help us.

It would be a mistake, though, to suppose we have been helped only by people who lived before our country was settled three hundred years ago. For in our thought and ways of living we have been so close to Europe and to the rest of the world that we have been constantly helped by what we have received from them.

This has happened in various ways. Many discoveries in science and many inventions made in Europe have helped to increase our wealth and power. Books, music, and art from countries older than our own have ministered to our sense of truth and beauty. Our museums buy from Europe their sculptures, their paintings, and other works of art, to give pleasure to our leisure hours. But by far the greatest gift we receive from Europe is that of living workers who till our fields, run our factories, and build our highways, and of the many artists, authors, and musicians who help in the building of the nation.

America is helping Europe and the rest of the world.

For the precious heritage which has been passed on to us we have given something in return. American inventors and American men of science have done much for the comfort of modern life. The sewing-machine, the McCormick reaper, the electric telegraph, the telephone, the phonograph, lighting by electricity, "laughing gas," the automobile, the airplane, and motion-pictures are a few of the inventions that have given wonderful aids to human

workers in Europe as well as in America. They may possibly be called European beginnings in America.

We have helped the world in other ways. Our public schools are builders of good citizenship. In no other land is the spirit of democracy finer and stronger, nor are the people more earnest in their love of liberty and in their purpose to work together for the common good. America stands far ahead of other countries as a place of equal opportunity for those who are willing to give patriotic service. It is this equality of opportunity which has drawn millions of immigrants to America, and they have spread ideas of American democracy in European lands.

Our newspapers, magazines, and books, our motion-pictures and our tourists, carry the American spirit of hopefulness and good-will wherever they go. Representing our youthful democracy, they teach the people of Europe better methods of living and working together than those older countries have ever known.

The whole world is looking to America for help.

The whole world looks to America for leadership in this new century and America wishes to be of service. When the American people believed that in the cause of right and justice they ought to go into the World War, they spent billions of dollars and sent 2,000,000 of their young men to fight on its battle-grounds. After the war ended, they sent an enormous quantity of food and millions of dollars to help the starving people. America has done more than enjoy the

heritage she has received from the past; she has made large gifts to Europe and the rest of the world.

Each of us can help America to help the world.

Our greatest possible gift to the world would be to bring about a spirit of justice and good-will among the nations. To do this we must learn to co-operate with others for the good of all. Here is something to think about and something for each one to do. It is worthy of our best effort. Shall we not help America to help the world?

Suggestions and Problems

1. Make a list of the great men and women you have come to know about with the help of this book.
2. Write not more than six lines about each person, telling why he is great.
3. After carefully looking over your list, pick out about ten or twelve who you believe have done the most good in the world. Be prepared to defend your choice.
4. Arrange for a pageant in which members of the class in costumes of the time represent people of the different periods we have studied about. Then have each person tell what the country or time he represents is going to give to the modern world.
5. Make a list of all the important differences you can find between our own time and ancient times in ways of doing and living. If you could choose any period in the world's history to live in, which would it be? Give reasons for your answer.
6. For a final review project make a list on the blackboard of every gift, inheritance, or beginning you can find in the book or outside readings. Each pupil should write a page on the subject: "Why This Book Is Called *American Beginnings*."

SUGGESTIONS FOR DIRECTING STUDY

There was a time when the main purpose in teaching history was to have pupils memorize the text and give it back in recitation to the teacher. At best this was a mechanical process, which stimulated neither thought nor understanding. The idea seemed to be that learning the facts of history was an end in itself; whereas the proper purpose in the teaching of history should be to lead the pupils to understand how our lives are the outcome of past events. When the study of history is a mere memorizing of facts, it hardly seems worth while; but when pupils begin to appreciate how the present has grown out of the past, and how the past is a real part of their lives, a real interest follows as a result.

This book in its organization does not encourage the assignment of just so many pages to *read and recite.* The chapter headings and the paragraph side headings present problems which the text illumines as the pupil reads; and the Suggestions and Problems which follow the chapters lay out units of work, not for a day, but for days and even weeks ahead. Instead of the mere exercise of answering memory-testing questions as a daily performance, numerous types of activities are suggested to induce the pupil to learn and to use the facts of the text in a vital and practical way. The text then becomes the general guide to teacher and pupil in framing problems, in giving organization to the work, in preserving time and place relations of events, and in giving stimulus for further reading.

CERTAIN DESIRABLE RESULTS WHICH TEACHERS MAY OBTAIN FROM PUPILS

1. A familiarity with the peoples of the past and an appreciation of the real problems they had to meet in their living.

2. Some definite ideas of the meaning of our heritage from the past in its bearing upon the present.

3. An active feeling of responsibility to become intelligent citizens.

4. Ability to see how the present may contribute to the future.

5. The development of interest in special subjects, as art, architecture, drama, education, and literature; in such institutions as the guilds, feudalism, Parliament, and the church in the Middle Ages; in such great movements as the Crusades; and in further reading on any of the chapter headings.

6. An interest in the past and a desire to read about it.

7. A fairly well-defined sense of how, when, and where events took place.

8. A realization that the history of any people is affected by the land formations, the climate, the soil, and the location of the country, as well as by the peoples with whom they come in contact.

9. An inclination on the part of the children to share in their class work the best things they read outside of the recitation-room.

10. A growing power to study in a thoughtful and purposeful way.

11. A growing power and attitude of mind to use sources

of information as a means of supplementing facts and of verifying accuracy of statements.

12. The habit of forming only such conclusions as are supported by facts.

CLASSROOM ACTIVITIES WHICH SHOULD BRING ABOUT SUCH OF THESE RESULTS AS ARE RELATED TO GOOD HABITS OF STUDY

I. ACTIVITIES TO GIVE A FEELING OF PURPOSE

Proposing a situation which will excite the curiosity and develop the judgment of pupils in regard to the facts of history. At the outset, President Coolidge's admirable statement may be read aloud to give the pupil an appreciation of American backgrounds in the Old World. The teacher can then lead the class discussion toward the meaning and value of history by asking such questions as: What does memory do for the individual? In what ways is history the memory of a people's past?

In setting problems the text can be used in various ways: (1) In studying the introductory pages to each unit of the book, and (2) in reading aloud the chapter headings, which should be discussed fully to quicken the imagination and arouse interest.

II. ACTIVITIES TO LAY OUT PLANS FOR WORK

The teacher and pupils with books open may discuss the problem or issue of the chapter to discover how the text solves it.

(1) They will find the side headings helpful in this study of the text; (2) they will discover additional readings which will throw more light on the problem; and (3) they will find at the ends of chapters constructive problems which will aid

in the solution of the problem presented in the chapter heading.

III. ACTIVITIES TO CARRY OUT THE PLAN OF WORK

Silent reading of the text and the doing of any constructive projects such as drawing maps, making models of things, collecting or drawing pictures, or engaging in any other activities which are suggested at the ends of the chapters.

IV. ACTIVITIES TO MEASURE AND JUDGE ACCOMPLISHMENT

To show whether the text and the questions and problems have been understood, and whether the leading problem has been properly solved.

1. Answering questions about the text.
2. Group discussion of the problem in the light of what has been learned from the text.
3. The organization, with the help of the teacher, of brief blackboard outlines of what has been read.
4. Allowing certain pupils to tell again what has been told before, while others give additional facts.
5. Showing on the maps which the pupils have made any information gained through supplemental study.
6. Dramatizing events or situations described in the text.
7. Making brief selection tests such as

Rome
The Parthenon stands in Greece
Egypt

All these should be a means of helping children to judge for themselves whether they have accomplished what they set out to do, or have solved the problem which they set out to solve.

At the close of the discussion of each problem raised by a chapter or series of chapters the teacher, in estimating the value of the pupils' work should refer to the twelve desired results listed above to discover whether or not these have been achieved.

V. ACTIVITIES WHICH TEND TO BRING ABOUT AN APPRECIATION OF HISTORY AND A DESIRE TO READ IT

Surrounding the children with many attractive books related to things discussed in the text, with the purpose of leading them to read. (See list.)

Encouraging children to read to the class selections from books which they find interesting.

Urging each pupil to choose at least one great personage in history and to read about him until he really knows him.

Asking each pupil to give certain details about some historical character and having the class guess who the character is.

Reading to the pupils certain parts of the text, such as the introductory pages to each unit of the book, and by all means the first and last chapters of the book; reading also for their pleasure stories, incidents, or poems related to the subject under discussion.

BOOKS OF REFERENCE FOR TEACHERS

Breasted: Ancient Times. Ginn & Co., New York.

McNeal: Modern Europe and Its Beginnings. Charles Scribner's Sons, New York.

Van Loon: Story of Mankind (School Edition). Macmillan Co., New York.

Clodd: The Childhood of the World. Macmillan Co., New York.

SOURCE MATERIAL

Illustrated Topics for Ancient Mediæval and Modern History. McKinley Publishing Co., Philadelphia, Pa.

TYPE STUDIES (in American Beginnings)

American School Citizenship Course. Charles Scribner's Sons, New York.

BOOKS FOR PUPILS TO READ

Quennell: Everyday Life in the Old Stone Age.
Quennell: The New Stone Age and Early Iron Age.
Quennell: A History of Everyday Things in England.
Terry: History Stories of Other Lands.
Roberts: The Morning of Time.
Chandler: Magic Pictures of Long Ago.
Baikie: Wonder Tales of the Ancient World.
Baldwin: Story of the Golden Age.
Hawthorne: Wonder Book of Tanglewood Tales.
Wilmot-Buxton: Stories of Norse Heroes from the Eddas and Sagas.
Baldwin: Story of Siegfried.
Pyle: The Story of King Arthur and His Knights.
Frost: Knights of the Round Table.
Lanier: Boy's King Arthur (illustrated by Wyeth).
Stephens: Irish Fairy Tales.
Pyle: The Merry Adventures of Robin Hood.
Lanier: The Boy's Froissart.
M. Boutet de Monnel: Joan of Arc.
Tappan: When Knights Were Bold.
Brooks: Story of Marco Polo.
Grinnell: Beyond the Old Frontier.
Stein: Gabriel and the Hour Book.
Stein: History of Invention.
Steedman: Knights of Art (Stories of Italian Painters).
Parsons: The Land of Fair Play.
Bok: A Dutch Boy Fifty Years After.

PRONUNCIATION OF PROPER NAMES

a as in fat	ē as in mete	ō as in note
ā as in fate	ė as in her	ô as in nor
ä as in far	i as in pin	ö as in move
å as in ask	ī as in pine	u as in tub
e as in met	o as in not	ū as in mute

A single dot under a vowel in an unaccented syllable indicates its abbreviation and lightening, without absolute loss of distinctive quality. Thus:

ạ as in prelate, courage	ọ as in eulogy, democrat
ẹ as in episcopal	ụ as in singular, education

A double dot under any vowel indicates the short u-sound, as in but. According to Century Dictionary.

Achilles (a-kil′ēz)
Acropolis (a-krop′ō-lis)
Adrianople (ạ′dri-un-ōpl)
Ægean (ē-jē′ạn)
Æneas (ē-nē′ạs)
Agamemnon (ag-ạ-mem′non)
Alaric (al′ạ-rik)
Alexandria (al-eg-zan′dri-ạ)
Alexius (a-lek′si-us)
Angelo (an′je-lō)
Antioch (an′ti-ok)
Aphrodite (af-rō-dī′tē)
Appian (ap′i-ạn)
Arabia (ạ-rā′bi-ạ)
Arabs (ar′abz)
Argonauts (är′gō-nâtz)
Ariovistus (ā′ri-o-vis′tus)
Aristotle (ar′is-totl)
Armada (är-mä′dạ)
Athene (ā-thē′nē)
Attila (at′i-lạ)
Augustine (â-gus′tin or â′gus-tin)
Aztecs (az′teks)

Babylonians (bab-i-lō′ni-ạnz)
Bæda (bē′dạ)
Balboa (bäl-bō′ä)
Barbarossa (bär-ba-ros′ạ)
Barcelona (bär-sẹ-lō′nạ)
Bayard (bā′ạrd)
Blondel (blon-del′)
Boulogne (bö-lōn′)
Brindisi (brēn′dē-sē)
Bruges (brö′jes)
Bucephalus (bū-sef′ạ-lus)
Burgundians (bėr-gun′di-ạnz)
Byzantium (bi-zan′tium)

Cajamarca (kä-hä-mär′kä)
Calais (kal′is; Fr. pronunciation kā-lā′)
Canaan (kā′nạn)
Capitoline (kap′i-tō-līn)
Carcassonne (kär-kä-son′)
Carthage (kär′thāj)
Cartier (kär-tyā′)
Cerberus (sėr′be-rus)
Charlemagne (chär′le-mān)
Cincinnatus (sin-si-nā′tus)
Cinderella (sin-dẹ-rel′ä)
Clovis (klō′vis)
Coligny (ko-lēn-yē′ or ko-lēn′yē)
Coliseum (kol′i-sē′um)
Constantinople (kon-stan-ti-nō′pl)
Corinth (kor′inth)
Cortez (kôr′tez)

Dante (dan′te)
De Leon (dā lā-ōn′)

De Narvaez (dā när-vä-eth′)
Diaz (dē′äth)

Ephesus (ef′e-sus)
Ethelbert (eth′el-bėrt)
Etruscans (e-trus′kanz)

Fritigern (frit′i-gern)
Frobisher (frō′bish-ėr)

Genoa (jen′ō-ä)
Gourgues (görg)
Granada (gra-nä′dą̆)

Hades (hā′dēz)
Hamilcar (ha-mil′kąr)
Hannibal (han′i-bal)
Hellenes (hel′-ēnz)
Hellespont (hel′es-pont)
Hengist (heng′gist)
Hera (hē′rą̆)
Hercules (hėr′kū-lēz)
Hermes (hėr′mēz)
Herodotus (he-rod′ō-tus)
Hispaniola (his-pā′ni-ō′lą̆)
Horatius (hō-rā′shi-us)
Huguenots (hū′ge-nots)

Kublai Khan (köb′lī khän)

Leonidas (lē-on′i-dąs)
Leopold (lē′ō-pold)
Leyden (lī′den)
Luxor (luk′sôr or lök′sôr)

Magellan (mą-jel′ąn)
Magna Charta (mag′nä kär′tą̆)
Marathon (mar′a-thon)
Marius (mā′ri-us)
Marseilles (mär-sālz′)
Miletus (mī-lē′tus)
Miltiades (mil-tī′ą-dēz)
Montezuma (mon-tē-zö′mą̆)
Mycenæ (mī-sē′nē)

Narvaeth (när-vä-eth′)
Nibelungenlied (nē-be-loong-en-lēt′)

Odysseus (ō-dis′ūs)

Palestine (pal′es-tīn)
Palos (pä-lōs′)
Panama (pä-nä-mä′)
Parliament (pär′li-ment)
Parma (pär′mä)
Parthenon (pär′the-non)
Patrician (pa-trish′an)
Pericles (per′i-klēz)
Petrarch (pē′trärk)
Phidias (fid′i-ąs)
Pizarro (piz-ä′rō)
Platæa (pla-tē′ą̆)
Plebeians (ple-bē′yanz)
Pontius (pon′shus)
Poseidon (pō-sī′don)
Praxiteles (praks-it′e-lēz)
Ptolemy (tol′e-mi)

Raphael (rä′fā el)
Renaissance (ren′ĕ säns′)
Rotenburg (rō′ten-börg)

Saladin (sal′a-din)
Saracens (sar′ą-sęnz)
Scipio (sip′i-ō)
Siegfried (sēg′frēd)
Socrates (sok′rą-tēz)

Thebes (thēbz)
Themistocles (the-mis′tō-klēz)
Theodosius (thē-ō-dō′shi-us)
Thermopylæ (thėr-mop′i-lē)
Tiberius (tī-bē′ri-us)
Trasimene (tras-i-mē′nē)

Ulysses (ū-lis′ēz)

Valhalla (val-hal′ą̆)
Valkyrie (val-kī′rē)
Vercingetorix (vėr-sin-jet′ō-riks)
Verrazano (ver-rät-sä′nō)
Vespucius (ves-pö′shi-us)
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Vinci (vin′chē)

Xerxes (zėrk′sēz)

Zama (zā′mą̆)

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